



the
Instructor

November 1958

This Month

COVER: Modern Eskimo Mother ▶

Statehood is coming to Alaska, and the eyes of the Western world watch a territory gain equality with its sister states. The Church of Jesus Christ of Latter-day Saints growing in Alaska, too.

It was not until 1928 that the missionary effort of the Church gained a foothold. Now, the rapidly expanding Alaska District plays a prominent role in the Northwestern States Mission.

Typical of the change in status is this Alaskan Eskimo mother and child. Supported on his mother's back in the accepted primitive fashion, this baby wears a modern knitted bonnet.

For more of Church change and growth in Alaska, see page 330.

—Boyd O. Hatch.

Next Month



Latter-day Saint children and their older brothers and sisters know well the story of Christmas, a day set aside to remember the birth of Jesus. In song and program, like the shepherds of old, they and their parents, too, will worship in services throughout the Church.

Our cover boy for December comes from the heart of "Christmas Tree Land" in Montana. He is a fine representative of the Sunday Schools of Missoula Stake.

▶ In Finland, the Church is growing, and home evening plays a significant role in each family's attaining Gospel understanding. The Ravanti family hour is described by missionary Don Woodward.

▶ "Why They Return to Church Activity." This report by Fred W. Schwendiman furnishes enlistment answers to aid teachers and officers of Church auxiliaries.

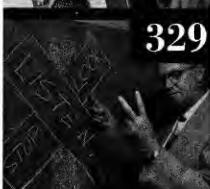
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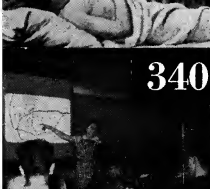
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Devoted to teaching the Restored Gospel in the classroom and home.

As a Latter-day Saint, you have been asked this question. Here is an authoritative, understandable answer to . . .

Why We Build Temples

ONE of the principal questions asked by news reporters in nearly all parts of the world is: "Why do you build temples?" The next question they ask is: "What is the difference between your temples and your church edifices?" They are very much interested in the answer to the first question. Members of the Church know the answer is that a temple is built for performance of sacred ordinances; not secret, but sacred.

One of these is the sealing of the union between husband and wife, and the sealing of children in that union — of giving to the children the right to be born under the covenant. That interests nearly every intelligent reporter or investigator, especially when he or she realizes the truth that love, the divinest attribute of the human soul, will be just as eternal as the spirit itself. Whenever any person dies, that quality of love will exist and persist, and if any inquirer believes in the immortality of the soul and the persistence of personality after death, he must also admit that love will also persist.

Logically there follows another question: "Whom shall we love in the next world?" An American woman who, with her husband, was asked that question, answered, "We should love everybody." "Yes," I replied, "we should love everybody here. That is the injunction of the Saviour — to love our neighbor as ourselves."

But we are also told that earthly things are typical of heavenly things; and I fancy in the spirit world, when our thoughts of pre-existence are fully incorporated with the experiences we have had in mortality,



As the number of Saints in Southern California increased, so did the need for a nearby temple. Los Angeles was selected as the site, and construction was soon started on this LDS shrine.

that we shall there recognize our loved ones and know them and love them as we loved them here.

I love my wife more than I can love other people; I love my children; I love those with whom I have been closely associated more than I can love those whom I do not know. I can have sympathy for, I can have a desire to help all mankind, but I love her by whose side I have sat and watched a loved one in illness, and a loved one pass away. These experiences bind heart to heart; and it is a glorious thought to think, to retain, and to cherish that death cannot separate those hearts that are thus bound together.

Ordinary marriage among mankind is temporary. At longest, it is until death parts the couple. But only in the house of the Lord, where the ceremony is performed by those who are thoroughly and properly authorized to represent Deity, to represent our Lord and Saviour, Jesus Christ, can the union between husband and wife, and parents and children, be sealed for time and all eternity. That is one of the purposes for which we build temples.

The other principal reason is not so easily understood. Some of the inquirers call it fantastic until they get a glimpse of the justness of God — until we ask them, "Do you think a just God would require me to conform to certain principles and ordinances in order for me to enter into the kingdom of God, and that He would permit you to enter the kingdom of God without compliance to those things?" All we need to do is ask the world that question. Those who accept Jesus Christ, our Lord, as the author of salvation — those

who accept His statements regarding the necessity of obedience to certain principles — are bound to admit that everybody must comply with certain fundamental principles laid down, or else nobody need comply with them. That is a plain fact.

Saviour Referred To One Plan

In holy writ we have ample evidence that the Saviour referred to one eternal plan. For instance, when that member of the Sanhedrin, Nicodemus (a man who evidently had listened to the Saviour speak; who had read about Him, and probably who had followed Him) called on Him, impelled by a desire to know what that man had which the Sadducees and the Pharisees did not have, he bore his testimony to Him saying, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." (*John 3:2.*) Then ensued a conversation which probably contained similar questions to those I have named. Undoubtedly Nicodemus asked: "What must I do?" and one of the most remarkable statements we have in scripture was given as an answer to his question: "Except a man be born again, he cannot see the kingdom of God." (*John 3:3.*)

A spiritual birth is necessary before any human being can even sense the spirituality which Christ lived and possessed. Nicodemus could not understand it. He put an interpretation of a physical birth upon the answer Christ gave him, and immediately faced the impossibility of an adult being born naturally again. And then from the Saviour came an equally important statement: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (*John 3:5.*)

What about your great, great ancestors who never heard of the name of Jesus Christ? What about the millions who died without having even heard His name? They are our Father's children as much as you and I. Is it the act of a loving Father to condemn them forever outside of the kingdom of God when they had no

opportunity to hear the name of Jesus Christ? "We believe that . . . all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (*Third Article of Faith.*) And we also believe that those who have died without having heard it here in mortality will have an opportunity to hear it in the other world. We are told that in the New Testament. Where did Christ's spirit go while His body lay in the tomb? The apostle, Peter, tells us that He went to preach to the spirits who were in prison, who were once disobedient in the days of Noah when the ark was being prepared. Those who died thousands of years ago were still existing and the Gospel was taken to them as it will be taken to all of our Father's children. That is another purpose of the temple. You may have the opportunity of gathering the names of your ancestors and, by being baptized by proxy, they may become members of the kingdom of God in the other world as we are members here.

Those Who Go into Temples

But those who go into the temple will go with recommends that they are true Christians; that they are true members of the Church of Christ; that they are honest with their fellow men; that they live in accordance with the ideals of the Gospel of Jesus Christ.

God help us to appreciate the Restored Gospel of Jesus Christ, which is all-comprehensive. The philosophy of life is contained in it, and in our temples will be presented the endowment, obedience to which will take the individual (and this is my testimony, for I know it) from the most selfish, envious, antagonistic, hateful characteristics of the animal plane, to the highest spiritual plane and to the kingdom of God.

I pray with all my soul that all members of the Church and their children and their children's children may realize the great truths presented in the house of the Lord, and have strength enough to apply the principles of the Gospel of Jesus Christ which are eternal and applicable to every person living in developing that spirituality which will bring peace on earth and good will towards men.

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Gospel Teaching I Remember Best

By Norene Hull Francis

"My eyes are little windows,
And through them I can see
The birds and trees and flowers
That God has made for me."

Phyllis' class was always a "special session" where we could get things "out of our systems." To Phyllis, we were not just a bunch of boisterous teen-agers. We were "her girls." When I became "Teen-ager of the Year," Phyllis told Mama: "I feel just like my own daughter had won it!" She meant it, too.

Phyllis was truly our "shepherd," a comrade you could count on, one who truly *cared* about you. Her classes were never boring, because she somehow combined wit with wisdom — a feeling of relaxation with one of reverence. She was one with us, and problems which may have seemed silly to a lesser person were never treated lightly by Phyllis. She was so sincerely sympathetic you just naturally confided in her, knowing that she would not betray your trust.

Phyllis was not only trustworthy; *she trusted us!* Young people *need to be trusted!*

My parents always trusted me, too; and I shall be grateful forever. I felt "grown-up" when I was just a little girl because my parents placed implicit trust in my abilities.

"My eyes are little windows —" Yes, children's eyes are little windows, but they are really big — and curious to see the world. Quickly, children see good in people. Just as quickly, they detect the taint of hypocrisy. Children have big, little ears, too — big to listen to words of life and truth, big to catch the lies, sly and Satan-borne, truth-coated for pleasant swallowing.

I was lucky. My teachers have all been deserving of mention. I have not had a Gospel teacher I did not love and respect!



NORENE HULL FRANCIS
Spiritual "teen-queen."

THE AUTHOR

OFTEN a queen or a queen's attendant, Norene Hull (now Mrs. Gary Francis) this year is "Teen-ager of the Year." The Ogden, Utah, young woman was selected for the national honor from a field of 25,000 contestants, on the basis of scholarship, civic and church activities.

Actually, when announcement was made at Weber High School (Ogden) of Norene's selection, it was indicated that her Church activity was largely responsible. At the time, she was a Junior Sunday School chorister in Riverdale Ward. She now is Mutual Improvement Association chorister in Ogden's Thirty-second Ward.

They were married last June 26 in the Salt Lake Temple, after Norene refused several glamorous offers. She turned them down because she was afraid she might become "ensnared in the materialistic net" and forget the true values of life. As she told Steve Allen on his nationwide television show, "The best career is being a good wife and mother."

A native of Ogden, Norene is eldest of six sons and daughters of Fay and Verla Rawson Hull.

She was in Weber High School's a cappella choir and choreographer for the school's dance review. She was on the honor roll for three years and won a life science scholarship to Weber College in Ogden. By popular vote, she was named "Miss Weber." Twice she has been attendant to Future Farmers of America queens, and she also was named an attendant in the Utah "Miss Physical Culture" contest.

I WAS a little girl in a little blue dress, so tiny that I do not remember speaking these words, but never shall I forget the kindly Junior Sunday School co-ordinator who encouraged me to say them. Sister Ernest (Hattie) Johnson stood me on a table that day in the Riverdale Ward Sunday School, Oneida (Utah) Stake, so that I could face my first audience. Through her, I made my debut into the entertainment world at a very early age. Hattie Johnson truly exemplified the dedicated LDS leader.

In reminiscing over my life, however, I realize that not one, but many people have impressed me, awakening in me the desire to live a virtuous life. Spiritual symmetry is achieved not in a day, or a year, often not even in a lifetime, and I thank my God for many excellent and noble teachers — teachers who infused their spiritual strength into my life. It is impossible to enumerate them all here. I shall mention but one of them — who helped steer me through adolescence, that special season of life when longings and yearnings are so urgent, so intense that you feel you must burst before you can "bud out."

Phyllis Hunter Covering was my Mia Maid teacher. Phyllis' outstanding characteristic is her indomitable cheerfulness. One could never long feel disheartened around Phyllis. Her infectious laugh bubbles up from a depth of genuine good fellowship and love of life and people.



By W. Cleon Skousen*

A BLUE-EYED boy looked up at his dad and said, "Pop, who puts up road signs?"

The father hesitated a moment and then replied, "I guess it must have been the people who traveled this road ahead of us, son."

"Then why don't they mention the good places?" the boy queried. "All they ever advertise are the hairpin turns, the steep grades, the quick dips and the narrow bridges?"

"Well," the father said, "The folks who put up the signs knew we would be all right on the smooth stretches. What they tried to do was warn us about the booby traps that could kill us."

"Do many people get killed?" the boy wondered.

"Nearly 40,000 people a year."

As the father looked down at the boy, who now seemed satisfied, he could not help thinking of another kind of highway that also has booby traps — the highway of life. He wondered if this radiant little bundle of energy sitting beside him would have the wisdom to read the

signs set up by thoughtful people who had traveled the road of life ahead of him.

"What usually gets people killed on the highway?" the boy suddenly asked.

"I suppose two things mostly. First, not paying attention to the road signs and secondly, people going so fast they get out of control when something unexpected happens."

Once again the father thought how accurately these two rules apply to the highway of life.

A parent watches his children grow up, hoping they will have the wisdom to "read and heed" the signs along the way. Especially when they approach adolescence. No-where along the upward spiral of life's highway does it get more tricky and slippery than along the road that stretches between 13 and 21. As a father watches his boy approach adolescence, he knows from experience about what will happen. Not only will there be "hairpin curves, steep grades, quick dips and narrow bridges," but he

knows his boy will get the speed bug. He will have all the desires of a full-grown adult and will have the urge to satisfy them before it is time.

A father knows that if a teenager starts after life's rewards in too big a hurry, it is like trying to take a shortcut across a canyon instead of following the highway around to the other side. In the bottom of such canyons lie disasters. So the sign says: "Slow down. Danger. Sharp curves ahead!"

What are these desires that cause a boy in his teens to sometimes speed ahead too fast? There are several. Take, for example, the boy who comes home some evening and says, "Dad, I'm going to quit school and take a full-time job." At first this may sound like a healthy spirit of independence and initiative. In most cases, however, it will be a lazy brain merely trying to escape from school. And supposing he does quit school prematurely? For a-while it seems great. No homework, no schedules, no assignments, no examinations. One day, however, Junior wakes up and finds himself in the bottom of a canyon. No advancements, no promotions, and maybe no job. At least, in case of a layoff, he likely will be the first to go — if he lacks the schooling he thought he didn't want.

And a boy who tries to get a job too soon — at the expense of proper preparation — also frequently falls into another booby trap. He tries to get married too soon. Occasionally a couple will marry in their middle teens and still make it all right, but every marriage counselor in the country will tell them the statistical odds for their ultimate happiness are stacked heavily against them. By the time they have both really grown up (between 21 and 24), they may find they do not even make a good match anymore. They will wish they had waited.

The speed bug also frequently gets into a boy when it comes to money. He would like to squander

(Concluded on opposite page.)

*Salt Lake City, Utah, chief of police.

Bright Stars in the Galaxy

By General Superintendent George R. Hill

AUCKLAND STAKE in New Zealand is the first stake to be organized south of the equator. It gives to the Saints in that land, one half of whom are faithful Maoris, the responsibilities of stakehood plus many unique opportunities. Within its boundaries are found: the beautiful New Zealand Temple, 85 miles south of Auckland; the College of New Zealand, with facilities for 1,000 or more students; and several thousand acres of beautiful grassland which are stocked with dairy and beef cattle, sheep, hogs, and chickens, the revenue from which it is hoped will largely maintain the college.

Auckland Stake has eight wards and one branch. Five of these — Auckland First, Second, Third, Fourth and Fifth — are in the environs of Auckland. The others — College, Hamilton and Temple View wards and Hunter Branch — are in the area of the temple and Church college.

Thriving Sunday Schools, despite inadequate housing, are in each ward and branch. The stake superintendent, Maurice Pearson, is an efficient, capable Maori of tremendous zeal who has set as his objective the placing of Auckland Stake Sunday Schools in the front rank of the Sunday Schools of the Church in every category.

In addition to these nine Sunday Schools, Auckland Stake has 18 home Sunday Schools each of which has from a dozen to some 90 members. These will shortly be organized as dependent branch Sunday Schools.

To reduce travel to monthly preparation meetings, two such meetings will be held each month, one at Auckland, the other at the college area. Approval has been given for 44 members on the stake board — half to take the Auckland departments on the third Sunday and the other half to take the college area departments the fourth Sunday.

Superintendent Pearson and his



Photo by Lindberg.

These New Zealand children gather around Superintendent Hill as he tells a story.*

charming wife, Emaraina, invited me to stop with them during my stay in New Zealand while attending the 1958 Sunday School convention. This gave me a splendid opportunity to become acquainted with Maori home life and of meeting and appraising many Maori Sunday School leaders. They are a capable, intelligent and enterprising people.

Over one hundred members saw the film "Feed My Sheep."

This newest stake and its Sunday Schools are bright stars in the galaxy of the Church of Jesus Christ of Latter-day Saints.

*Gathered around Superintendent Hill are four Maori, one Samoan, and four European children. They are: (1, 1, 1, 1) Wanda Pearson; Kathy Biesinger; Atesoni Fitisemann; Emaraina Pearson, mother of two of the children; David Dowell; Judith Dowell; Tania Pearson; Gray Whangana.

DANGER — CURVES AHEAD!

(Concluded from opposite page.)

a fortune. But what is money? Every boy who makes a success has to learn that money is simply a paper or metal symbol for a chunk of somebody's work. It represents somebody's sweat. And the sooner a boy's money represents his own sweat, the better it is for him. That is why a part-time job while attending school may be a good thing. But even if Junior doesn't have a job, there are still plenty of things to do around home which make it possible for him to get an "earned" allowance instead of a handout.

The problem of money is also tied into Junior's anxiety to get a car "all of his own." A premature passion for a fancy automobile has wrecked many promising careers. Each year thousands of capable young high school graduates fail to go on to college for this one reason — their fancy car payments are so high they cannot afford college. They miss the fact that if they could be satisfied with a jalopy for awhile, or try to get along without any car at all a little longer, they could soon increase their earnings through college training and buy all the things they want — including a nice new car.

Even those who do miss college

in order to buy a car frequently find their beautiful chariot "junked" just because the same speed bug which made them want the car too soon also got into the toe on the accelerator. Speed kills. It kills cars, people and dreams. That is why the sign says: "Slow Down! Danger. Curves ahead."

DANGER curves ahead!



A convertible, a pretty girl, a handsome boy, this is a typical picture of young America, today. But there are hazards ahead — both physical and moral. So — slow down! It is your life to use wisely or to destroy.



Photo by Leland VanWagoner.

Missionaries in the field report later to the Temple Square guides that . . .

*“You Prepared the Way . . .”**

By Lowell R. Jackson

AN LDS missionary and his companion knocked on the door of a California residence. When the door was opened, they identified themselves; and a mature couple greeted them enthusiastically.

“Welcome,” the residents said. “Please come in and tell us more about your Church. We’ve been very interested in it since our visit to Temple Square in Salt Lake City. There was a guide named Gaylen S. Young who . . .”

The missionary later contacted Brother Young on Temple Square and said to him, “You prepared the way. We baptized them.”

Gaylen S. Young, Sr., has prepared the way for hundreds of thousands. He has taken as many

as four tours each week around Temple Square in the past 23 years. Last April, he retired as one of the approximately one hundred fifty guides on Temple Square.

Brother Young is a grandson of President Brigham Young, the prophet of God, who envisioned the temple shortly after the pioneers’ arrival in Salt Lake Valley.

Until last April, Brother Young had taken more than 2,400 groups around the temple grounds. The Las Vegas (Nevada) *Review-Journal* said of him:

“Dean of the guides is silver-haired, ruddy attorney Gaylen S. Young, one of the 309 grandchildren of Brigham Young, who led the Mormons out of persecution to the Great Salt Lake Valley in 1847.”

Ask Gaylen Young why he gave so freely of his time — approximately four tours every week for more

than two decades — and he will describe the interesting people he met, from supreme court justices to high officials from Indonesia.

The “dean of guides” — so called by Elder Richard L. Evans, president of Temple Square Mission — also recalls meeting a tall, handsome man, his wife, and two children in the President’s Room of the museum on Temple Square. It was on a Sunday morning, after the famed Tabernacle Choir radio broadcast.

“Hello,” the man smiled, “I’m Dennis Morgan.”

“I recognize you,” Gaylen Young replied. “You’re in the movies.”

A highly-interesting conversation began. Mr. Morgan and his family were Presbyterians, devout and deeply concerned with religious training in family living.

*Standing on the rim of the Sea Gull Monument ornamental pool, Temple Square Guide Gaylen Young, Jr., tells a crowd of visitors to the historical grounds about the Restored Gospel and the Church of Jesus Christ of Latter-day Saints.

"Say," suggested Brother Young, "you might like to see one of our chapels."

"We'd be delighted," replied Dennis Morgan with his famous smile. So Mr. and Mrs. Morgan, their daughter and small son, and the Temple Square guide went to Sunday School at Bonneville Ward in Salt Lake City. The young member of the Morgan family, a bright-eyed lad, was particularly interested in the gymnasium and recreation hall.

"Most of the people one meets on Temple Square," said Brother Young, "are very gracious and appreciative. People seem to be better informed nowadays about our Church. But I can remember several embarrassing incidents in those early years when I began taking tours."

Unusual Experiences

"There was one in particular — about 1937 or '38," he recalled. "In the group on tour was a man I later learned was a preacher from a Southern state. In the midst of the tour, he came up with the question, 'Don't any of you people ever drink?' My reply, of course, was 'No!' He challenged me by saying, 'Then why did I see someone drunk on the street?' Other remarks like this began to flow forth, and finally, when the tour was done, he surprised me and all the others by saying, 'Now, let us pray.' He immediately began praying for me, asking that I might 'see the light.' I was able to hold my temper, but when he finished, I took him firmly by the arm, said to him, 'God bless you,' and walked him out the door."

It has not been unusual, in his service of 23 years, for tourists to ask Brother Young to dinner. On one of his first tours, he spoke very enthusiastically to the group about the youth program of the Church. Afterwards, a man detained him.

After introducing his wife, mother, and daughter, the man said,

"We'd like to talk to you further about what your Church is doing for the young people. We're going to Hotel Utah for dinner and would like to have you as our guest."

On other occasions, Sister Young was included in the invitations; and interesting Gospel conferences were held over a dinner table.

Brother Young has received many letters from people who toured Temple Square, became interested in the Gospel, studied the Standard Works, and were converted.

Bizarre Questions

Many bizarre questions have been asked the "dean of guides" in his 2,400 tours. One party asked, "How long do you Mormons keep your dead bodies before you baptize them?"

In the baptistry one day, a woman asked if an LDS man could marry in the temple a woman who is not a member of the Church. Brother Young explained that both would have to be members. Later, while standing near the temple with his group, Brother Young noticed the woman take a handkerchief from her purse and wipe her eyes. After the tour was over, she lingered and told her story:

"My husband and I are staunch Catholics. We live in Delaware. During World War II, our daughter met a Mormon boy. While she was going with this boy, we noticed that she would lock herself in her room for the longest time. Later, we learned why she was doing this. She was in love with the boy. They wanted to get married, and she was studying Mormonism."

"My husband and I discussed the problem. We opposed this marriage because we had heard so many things about the Mormons. So I had to come to Temple Square to find out for myself. Now, I'm so happy I can't express it. I wish my husband were here."

On another occasion, in the Assembly Hall, Brother Young asked

a question on the organization of the Church. A young boy stood up and recited letter-perfect the answer. The boy was a deacon from Idaho and made a good impression on the group.

Gaylen S. Young, Jr., following in his father's footsteps, gave his first speech to tourists on Temple Square at the age of 11 or 12.

"I'll never forget that experience," this member of the fourth generation said. "I'm so fortunate to be a Temple Square guide today."

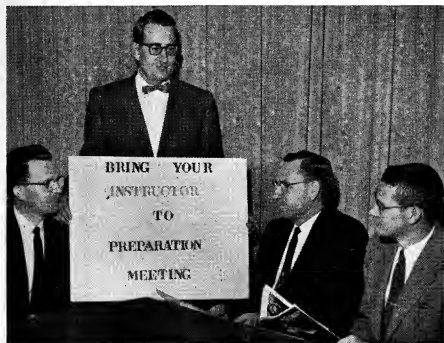
Though the father now is retired as a guide, his son and others continue on. In a recent testimonial meeting, the group of guides expressed themselves as to why they gave so generously of their time. Lawyers, doctors, professional and business people spoke of "service" and the wonderful way people develop through service. They expressed what a peaceful pause it was from their daily work.

And as one guide expressed it, "What better missionary set-up could you have? They *come to you* for the Gospel message!"



Photo by Leland VanWagoner.

Gaylen Young, Sr., for many years "dean of Temple Square guides," compares notes with son, Gaylen Young, Jr., a new guide.



Bishop Thomas Duffin, Valley View 5th Ward, reviews promotion plans with counselor Jay Holdsworth (l.) and superintendent and assistant Donald M. Child and Arvel Johnson (right).



Photos by W. Claudell Johnson.

Howard B. Gunderson, Valley View Stake superintendent, compares INSTRUCTOR subscription list against stake and ward faculty records. Helping is Arthur E. Lind, stake INSTRUCTOR director.

They Organized for Action

Helps "Instructor" Sell Itself

WHEN Arthur E. Lind became *The Instructor* director in Valley View (Utah) Stake, he tackled with determination and vigor the assignment of placing this magazine in the hands of all stake Sunday School workers. By following steps outlined by *The Instructor* committee of the Deseret Sunday School Union general board, he quickly organized for action.

He first obtained a list of subscribers and checked this list against stake and ward faculty records. He outlined a plan of action with the stake Sunday School superintendency. Then he received support — and several orders — from the stake presidency and high council. At preparation meeting, he used a number of visual aids to portray to co-workers the value of *The Instructor*, what it contains and how it can be used. At stake board meetings, board members told in their own words about *The Instruc-*

tor and its abundant teaching material.

Brother Lind is proving that *The Instructor* can be placed in many members' homes, that it is a worthwhile publication, and that it is of real value in helping Sunday School workers reach the goal of "Feed my sheep."

Submitted by Monitor C. Noyce, Course No. 14 stake advisor, Valley View Stake.

* * *

Closer Parent-Teacher Ties

"THANK you for sending your child to Sunday School," read the note from the Junior Sunday School officers and teachers of Twenty-fourth Ward, Salt Lake Stake, to their pupils' parents.

The complete letter read:

"Dear Parents:

We, the officers and teachers of the Junior Sunday School, appreciate our association with your child and

the joy we have received from our pupils' love and faith.

Thank you for sending your child to Sunday School — where, through love and knowledge, we may contribute to the spiritual growth of your loved one.

We pray that our children will sustain good health and have a desire for regular Sabbath observance; that we might imbue them with a spirit of obedience and service to our Heavenly Father.

May God bless you and yours.

Sincerely,

Twenty-fourth Ward Junior
Sunday School Officers
and Teachers."

Reports received in reply indicated that the letter was appreciated by the parents and helped indirectly in enlistment. It gave a closer relationship between parent and teacher and made parents feel the need to see that their children were in Sunday School every Sunday.

Submitted by Joseph Fielding Smith, Jr., of the Deseret Sunday School Union general board.

Add the “Stop, Look and Listen” to Your Lesson Plan

By Leland H. Monson

A GOOD Sunday School lesson should be well organized. It should have a well-defined introduction, a body and a conclusion.

The introduction serves two purposes: It captures the attention and good will of the class, and it projects the entire lesson plan clearly and effectively before the group. It arrests the attention as readily as the “stop, look and listen” sign of a railroad. It says to those present: Stop what you are doing, look at me and listen to the purposeful message I have to give.

Several different means of attracting attention are available, two of which seem especially significant. Many times a striking quotation — prose, verse or poetry — will cause members of an audience to prick up their ears. Complimenting the group on a successful activity or

achievement will also create good will and win attention.

Enlisting the attention, however, is not the only important part of an introduction. Projecting the pattern of organization is equally as significant, for it is the means whereby a teacher points out clearly the path he plans to follow in the development of his subject.

If the subject were “Early Education in Utah,” the teacher might center his lesson on the idea that schools were difficult to establish in pioneer Utah. To develop this central idea, he could indicate that he intended to show (1) that it was difficult to get trained teachers, (2) that it was difficult to get adequate equipment, and (3) that it was difficult to get finances. By projecting to his group in the introduction the central idea he plans to develop

and by listing the main points he intends to use in such elaboration, the teacher makes it easy for all members to follow his pattern of organization.

Having provided class members with an itinerary of his journey, the teacher is ready to develop the body of his lesson. In the body he provides necessary details on each one of the main headings he indicated to the group he would develop. On the subject we suggest, he presents concrete illustrations to show that it was difficult in early Utah days to find trained teachers, that it was difficult to get equipment, and that it was difficult to get finances. By keeping before his listeners his pattern for unfolding a central idea, the teacher gives clarity and interest to his work.

But it is not enough to have organization alone. Ideas must receive the right kind of development in the body of the lesson. Main points may be developed by particularization, by illustration, by contrast and comparison, and by definition. By particularization we mean making a general statement clear and concrete by listing facts, reasons, causes and statistics. For example, Joseph Smith was a prophet because he instructed his people in religious matters, because he saw beyond the veil that separates the present from the future, and because he announced what he discovered concerning these events.

Illustration, however, is perhaps the most important means used by teachers to develop thoughts. A good way to explain an idea is to give an example. The question, “What is an apple?” can be answered by showing the students one and by letting them taste it. The question, “What is honesty?” can be clarified by telling the story of Jacob Hamblin and his dealings with the Indians. Illustration is a concrete and clear way of developing an idea.

Contrast and comparison is a third way of developing ideas. With this

(Concluded on page 332.)

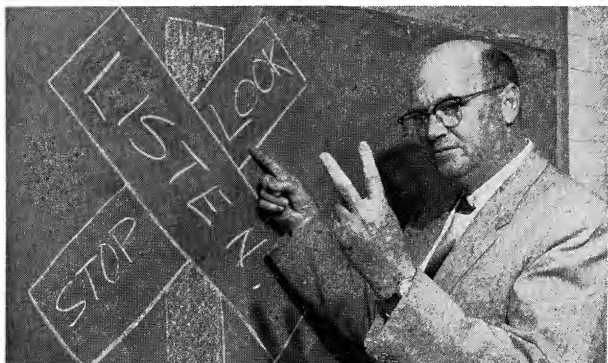


Photo by Ray Kooyman.

Henry W. Edwards, Ensign Third Ward, Ensign Stake, uses a “Stop, Look and Listen” sign to illustrate what a well-presented lesson introduction causes students to do.



Elsa Pedersen and friends on her Alaskan, Bear Cove homestead.

There is still Mormon Pioneering on . . .

The "Last Frontier"

THOUGH the Mormon population in Alaska has grown steadily during the past years, this is due primarily to migration. In 15 years of living in Alaska, I have met many members who came north from Utah and Idaho.

With their tradition of pioneering, the Mormon people seem ideally suited to life on the "Last Frontier." Wilderness living demands rugged self-reliance, adaptability, faith, a dream for the future, all qualities that carved the land of Deseret out of a bleak and howling wilderness. Those same qualities applied to Alaska will bring equally rich rewards.

My part of Alaska is the Kenai Peninsula, that

Sister Pedersen's life, thus far, spans a wide range of experience and geography. She has been a student, secretary, company treasurer, wife of a lighthouse keeper beyond California's Golden Gate; and, with her husband, a homesteader in the lonely Bear Cove area of Alaska. She has spent a number of winters entirely alone in the cabin pictured in this article, while her husband, a skilled seaman, plied the northern waters, earning money for the homestead venture.

One night she was awakened by heavy, shuffling footsteps on the porch. A window was tried and then another. Mrs. Pedersen lay almost paralyzed with fear. Her rifle was in a far corner of the room. Presently the footsteps moved a little away from the window. Slipping out of bed, she grabbed the gun and tiptoed to the window. Then she put down the rifle and laughed aloud. In the early light of the dawn, she saw a great bear moving down the path to investigate her cabbages and carrots. She was among friends!

By Elsa Pedersen



Drawing by Dick Carter.

broad tongue of land bounded by Cook Inlet and Prince William Sound, with the Anchorage metropolitan area at the neck. The Kenai is mountainous on its easterly side, but toward Cook Inlet the crags give way to rolling hills and valleys, broad spruce forests and pleasant meadows. This land is rapidly being unveiled by the exploration for oil. While all the oil leases are taken up, in the long run the land will benefit as much from the access roads that are being built, as from the finding of the black gold.

For the first time, vast areas of land are being made accessible to the homesteader, and before long the population of the Kenai Peninsula will be doubled and redoubled.

The handcart has been replaced by the Jeep, the oxen supplanted by the bulldozer, but Alaska pioneering goes on today. Already the spruce forests are dotted with tiny clearings, the hills and valleys are threaded with roads, as refugees from the turmoil of civilization carve richly satisfactory lives for themselves in the pattern of their forefathers.

Ted and I came north 15 years ago. To him it was a homecoming, for he is Alaska born and bred. I was reared in Salt Lake City, but the prospect of the wilderness held no terrors for me.

No one but a homesteader can realize the satisfaction I feel as I look over the clearing I helped to make, the log cabin I helped to build. When we staked out our homestead, we had to cut down trees before we could pitch our tents. With axes and a crosscut saw — for we could not afford a chain saw in those first struggling years — we cleared seven acres of spruce and birch forest and built a snug, comfortable log cabin. No home, however lavish, could give me the satisfaction of these smooth log walls, cut on our own acres, carefully fitted together and stained and oiled and capped with hand-sawn rafters.

Wilderness life has its problems.

Before we had our cabin built, I sometimes lay awake at night and listened to the wind as it rushed down the glacial mountain slopes and across Bear Cove, holding my breath as the canvas tents ballooned like Quonset huts. Would the canvas hold this time, I wondered, or would it carry away and leave us exposed to the wind and the rain?

Homesteading can be a lonely business, especially if the spot chosen is inaccessible by road. Our place can be reached only by boat, so that in the winter there are times when we have no visitors for six weeks at a time.

Mail day is a big event. Before we had our own boat, we were dependent on passersby to bring our mail. When it came, there was a holiday, for we received an accumulation that filled a sack. One winter we were two months without mail, and had our Christmas in the middle of January.

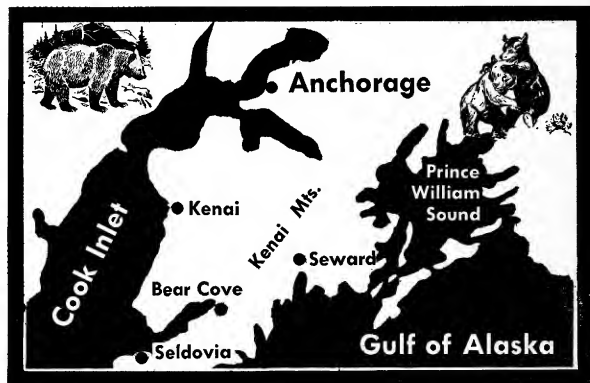
Even now, when Ted makes a monthly trip to town, the arrival of mail is an occasion. Letters, magazines, mail order packages beg for our attention. Greedily we sample the treats sent by our friends, leaf through the magazines, reread the letters. It is always hard to go to sleep after mail day, for my mind reels with disjointed thoughts, my head aches from eye strain, and I

feel half sick from the candy I have eaten.

The Kenai Peninsula climate, we found, is no more severe than I remembered it in the high Utah mountain valley where my grandfather had a farm. Our last frost usually hits around May 15, and does not come again until early in September. Although I recall one memorable occasion when five feet of snow fell in one 36-hour period, there are frequent winters when we have no need for snowshoes.

The winter we enjoyed most was when the cold clamped down early, and there was very little snow. All the lakes, swamps and rivers froze, so that we roamed the wilderness at will, and even penetrated the most rugged mountain gorges to confront the glacier that is a remnant of the last Ice Age.

Establishing a homestead is like starting any other business — capital is required, otherwise the venture will fail. The modern Alaska pioneer must consider that the first two, possibly three years should be devoted to getting settled, building housing, clearing land. Most of the settlers, including Ted and me, have been forced to leave the land to work at seasonal occupations during the summers, when homestead work should be done.



Map by Phil Barlow.

The Kenai Mountains form a rocky backbone for the Kenai Peninsula which projects southward into the Gulf of Alaska. Bear Cove is on the western slope facing Cook Inlet.

The ideal way to homestead seems to be by group settlement. The Mormon pioneers had the right idea when they went out in self-sufficient groups that formed the nuclei of the pleasant little towns that dot Utah and Idaho today.

I can visualize a group of Saints Alaska-bound in a caravan of Jeeps and trucks. Like the settlers of the frontier West, they have sent scouts ahead to locate a tract of land suited to their needs. They are bringing a portable sawmill, chain saws, a bulldozer to push out stumps after the land is cleared and to double as power for the sawmill. They have the funds to see them through several years, and the skills to form a self-sufficient colony that will make the wilderness "blossom like the rose."

Within ten miles of our homestead such a group has taken up a pleasant, sheltered valley carved out of the sandstone bluffs. Working together, they have broken the soil, and in their second year are on the way to self-sufficiency.

ADD "STOP, LOOK AND LISTEN . . ."

(Concluded from page 329.)

method a teacher puts side by side two people, situations or things and shows similarities and differences between them. Religion vs. atheism, tithing vs. the United Order, Nephi vs. Laman, and humility vs. pride are examples of the case in point. This method stimulates interest and heightens effects.

Ideas concretely developed according to a well-organized plan are easily comprehended. It is such development and such organization in the body of a lesson that strikes directly at the interest pattern of pupils and makes important ideas loom large in their minds.

Following the body of the lesson, the teacher should have a good conclusion. This may take any one of several forms. It may challenge the group to do something, to change their attitudes, their positions or

With the burgeoning of Alaska's population the problem of marketing the products of fertile acres is being resolved. The Matanuska Valley, showcase of group settlement with federal assistance during depression days, is the poultry and dairy supplier of Anchorage.

New roads, the by-product of oil exploration and continental defense, are opening up vast tracts of the wilderness. The land is free, to be paid for with toil and hours of discouragement and loneliness to season the feeling of satisfaction and achievement.

In many ways pioneering is a hard life, and there are many who do not succeed. But to me the physical rigors are more than offset by the advantages of peace and quiet, the time to read and think, the satisfaction of a sense of accomplishment in subduing a small part of the wilderness.

It is reward enough to gaze into the clean, starlit heavens and to say with David, "When I consider thy heavens, the work of thy fingers,

their actions. It may be a pertinent quotation that sings the central message of the lesson into the human heart. It may be a final emotional appeal, frequently a result of an effective figure of speech, which, of course, represents the language of the emotions. It may be material that expresses hope and faith in the future. Or, finally, it may be a summary of the central idea which has been developed and of the main points that have been used to unfold it.

Suggested References:

Other articles which have appeared in *The Instructor* that could assist a teacher in his preparation of this lesson are: "The Lesson Aim" by O. Preston Robinson, December, 1956; "Use People in Teaching" by William E. Berrett, March, 1957; "Give Your Lessons Concreteness" by Madelyn Stewart Silver, May, 1957; "Planned Preparation Produces" by Wallace G. Bennett, May, 1957; "Teach for Today" by Kenneth S. Bennion, June, 1957; "Teach, To Change Their Lives" by Lorna C. Alder, August, 1957; "Have a Good Beginning Ready" by Lowell L. Bennion, October, 1957; "Their Preparation Brings Back Students" by Wallace G. Bennett, February, 1958; "The Pause-That Really Refreshes" by J. Smith Jacobs, February, 1958; "How To Use The Instructor" by Superintendent Lynn S. Richards, June, 1958; "How To Improve Teaching Relationships" by William E. Berrett, September, 1958.

the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him?" (*Psalms* 8:3, 4.)

CHURCH GROWTH IN ALASKA

IN 1907, two Mormon elders who were engaged in mining operations in Nome invited their friends and all who would listen to their testimonies, to meet together from time to time to receive Gospel teaching. One of these elders, Edward G. Cannon, maintained a chapel on wheels in which meetings were held in various camps.

President Melvin J. Ballard of the Northwestern States Mission directed two missionaries to labor in Alaska during 1913.

Under direction of President William R. Sloan, another effort was made in 1928 to open a mission field in the territory.

Today, the Alaska District of the Northwestern States Mission includes eight branches in principal cities, two home Sunday Schools and two servicemen's groups.

—Boyd O. Hatch.

STREAM OF LOVE

INTO my heart the love of God
Flows constantly a stream.
The floodgates I would open till
The sparkling waters gleam
To brighten other lives that I
May contact day by day.
An open channel I would be,
For this I humbly pray.

Each word of comfort and of cheer,
Each kindly thought and deed,
Each little service I perform,
Each hungry heart I feed;
Each timid child I help to find
His way through fear
and dread —
To all who seek I lend my aid,
Showing how God has led.

These are the ways that love
flows out,
"Not I but Thou in me"
I am but used to manifest
Himself, and as I free
His attributes then I become
His channel and I know
A consciousness of joy divine
In never ceasing flow.

—Della Adams Leitner.

He Did the Right Thing the Right Way

ELDER CLIFFORD E. YOUNG, assistant to the Council of the Twelve, died this past August 21. He was a kind, sensitive, gentle man who sought to serve quietly and

efficiently. He was, however, a most able administrator and leader.

Following are brief notes written for us by three who knew him well:



CLIFFORD E. YOUNG
He gave more than a "God Bless You."

THY NEIGHBOR AS THYSELF

IN February, 1945, Sister Romney and I were confined to the LDS Hospital. We both had been injured in an automobile accident, Sister Romney critically. Among our most solicitous well-wishers was our fellow assistant to the Council of the Twelve, Elder Clifford E. Young.

At the close of one of his visits to the hospital, he in substance said, "Marion, I am sure this misfortune has been and is a financial burden. I don't know what your circumstances are; but I know, for I have been through them, that there are times when a man needs something more than a 'God bless you.' I have,

therefore, set up in our bank a drawing account in your favor. Here is a checkbook. Just draw what you need. When you have recovered and things return to normal, we can arrange for repayment."

So saying, he laid a checkbook on the table at the side of my bed and left.

—Elder Marion C. Romney,
Member of the Council of the Twelve.

AN EDUCATED MAN

ELDER CLIFFORD E. YOUNG loved to quote the great men of history. One of his favorite thoughts was Abraham Lincoln's saying, "You can't do the right thing the wrong way."

Clifford brought together for his library many of the finest works on history and literature. This created within him a love of books; and he read such works as William Shakespeare's *Hamlet*, Ralph Waldo Emerson's *Essays*, and the lives of great men like George Washington and Lincoln.

The story of the surrender of General Robert E. Lee to General Ulysses S. Grant stirred the heart of Lincoln. He ordered Grant to have Lee tell the soldiers of the South that they should have their wagons, horses, and cattle, as the people would need them. No surrender in history of one man to another was ever more beautiful than the sur-

(Concluded on page 338.)

CLIFFORD E. YOUNG

CLIMAXED by 17 years as an assistant to the Council of the Twelve, Clifford Earl Young devoted a lifetime of service to his God and fellow man.

He was born Dec. 7, 1883, in Salt Lake City to Dr. Seymour B. and Ann Elizabeth Riter Young. After attending the University of Utah (Salt Lake City), he left in 1905 on a Latter-day Saint mission. The first eight months he spent in England and then for two years was in the German Mission.

He settled in Utah County of his native state after his mission

and became prominent in civic and business affairs there. He was a city councilman for six years and a member of the Utah State Senate from 1929 to 1934. Long associated with People's State Bank of American Fork, Utah, he was its president for several years.

Meanwhile, he served as Alpine Stake Sunday School superintendent, Young Men's Mutual Improvement Association superintendent and stake president. He was named to the latter position in 1928 and continued to preside over the stake for

nine months after he was sustained Apr. 6, 1941, as an assistant to the Council of the Twelve. While stake president, he also was chairman of the Central Utah Region of the Church Welfare Program.

Elder Young married Edith Grant, a daughter of the late President Heber J. Grant, June 20, 1911, in the Salt Lake Temple. Of their five children, a son and three daughters are still living. Mrs. Young died in 1947.

After several years of ill health, Elder Young died Aug. 21, 1958.

Excerpted by

Kenneth S. Bennion

from Lectures by

President J. Reuben Clark, Jr.

This is the fourth in our series of excerpts from extemporaneous lectures given by President J. Reuben Clark, Jr., in 1939, under auspices of the Young Women's Mutual Improvement Association. In this lecture, President Clark pointed out some remarkable teachings of John the Baptist. They were forerunners of great principles of the Gospel as later taught by the Master. Then President Clark continued his lecture with an account of the baptism of Jesus.

—Kenneth S. Bennion.

ONE of the things which I did in connection with studying the four Gospels and 3 *Nephi* was to make a running account, all in one text, of every place where there were two or three texts given in the books. I am going to read to you the combined text under the heading, "The Messenger and the Message." I shall read first from *Matthew* 3:1-6, *Mark* 1:1-6, and *Luke* 3:3-6:

"The beginning of the gospel of Jesus Christ, the Son of God;

"As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee." (*Mark* 1:1, 2.)

"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." (*Matthew* 3:3.)

"In those days came John the Baptist, preaching in the wilderness of Judea." (*Matthew* 3:1.)

"And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." (*Luke* 3:3.)

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

"And there went out unto him all the land of Judea, and they of Jerusalem." (*Mark* 1:4, 5.)

"And all the region round about Jordan." (*Matthew* 3:5.)

"And were all baptized of him in the river of Jordan, confessing their sins." (*Mark* 1:5.)

All the imagery which John uses in connection with his work is the imagery of the wilderness. He says,

"Every valley shall be filled, and every mountain and hill shall be brought low." (*Luke* 3:5.)

These words indicate that John considered himself to be the one to go before, preparing a highway for One who was to come after; he was to open up the field; he was to bring the attention of the people of his time to certain fundamentals which the Saviour Himself was to stress as time went on. He was to awaken the consciousness of the people; he was to try to enkindle in them a desire and a thirst for righteousness.

Next, I shall read from *Matthew* 3:7-10 and *Luke* 3:7-14:

"But when he saw many of the Pharisees and Sadducees come to his baptism . . ." (*Matthew* 3:7.)

"Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?" (*Luke* 3:7.)

Just as did the Saviour later, so did John. He lost no opportunity. At the very first, he declared war on the Pharisees and the Sadducees. As you probably know, the Pharisees were a sect that arose during the Maccabean administration. They accepted the unwritten Law. The Sadducees were an aristocratic, priestly party who acquiesced in the foreign rule and civilization that had been thrust upon the Hebrews. They did not accept the unwritten law, but held strictly to the Mosaic Law; they did not believe in a future life or in angels and spirits.

The Zealots arose at about the time of the Saviour. It was their purpose to try to re-establish pure Judaism. They were a fanatical people in this respect.

Then there was another class called the publicans, the tax gatherers — at this time rather effective. Such tax gatherers have been used by many despotic systems of government. The ruler himself does not attempt to collect the taxes. He farms them out. For example, sup-

The Messenger and the Message

pose that Utah were divided into the various counties. If Utah were ruled over by one of these satraps, one of his best friends would get Salt Lake County because here is more property to be taxed than anywhere else in the state. Sometimes these offices go to the highest bidders. At other times the man who is made governor of Salt Lake County, for example, is told, "I must have a million dollars a year from you. You can have all over that which you can get."

So the tax gatherer goes about to get his million. There is no particular set of rules; he just collects all that the traffic will bear. He gets his million, and if he can collect a million and a half, then half a million is his return. Thus did the publicans of olden times operate.

In his preaching of repentance, John taught the people:

"Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

"And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." (Luke 3:8, 9.)

John is there telling a fundamental truth, calling attention to a very old custom; namely, that in Palestine and in the East generally, trees are of value only if they bear fruit. When they do not bear fruit, they are destroyed. When Jesus cursed the barren fig tree, He was merely carrying out by means of His dictum what ordinarily would have been done by means of an axe.

We continue the teachings of John:

"And the people asked him, saying, What shall we do then?" (Luke 3: 10.)

I was never quite able to understand why it was that the people seemed to be thus fully prepared for John's mission. They seemed to begin immediately and to strike at the very heart of the matter.

"He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." (Luke 3:11.)

There was not too much of that kind of doctrine in the old Mosaic Law; so here begins a sort of breaking away from that law.

"Then came also publicans to be baptized, and said unto him, Master, what shall we do?

"And he said unto them, Exact no more than that which is appointed you." (Luke 3:12, 13.)

He struck immediately at their besetting sin and told them what to do.

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

"And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

"John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose . . ." (Luke 3:14-16.)

Nowhere in the Old Testament are these terms "baptism" and "Holy Ghost" used; yet the people seemed readily to understand them, as though they were terms of common usage.

Under the Mosaic Law, there seems to have been no such thing provided as repentance and forsaking of sin and doing it no more, as we understand it today. Under the Mosaic Law it appears that people might sin and then make atonement for it by some sort of sacrifice. Now John comes and preaches a new doctrine; he talks about repentance and the forsaking of sin.

The baptism of John was different from any other kind of baptism being practiced among the people of his day. Higher critics try to build up as a foundation for the baptism of John and for what is

called Christian baptism, the practices of various kinds of baptism among aboriginal peoples. They find that some people practiced one kind of baptism, and other people used a different method. They find also that the Jews had a kind of baptism which they used in initiating proselytes into the Jewish faith. The critics say, therefore, that the Christian baptism and the Jewish baptism had their origin in the baptism of purification of these aboriginal peoples. Now that is not the fact.

We know that from the first dispensation on down, baptism was on the earth. Real baptism for the remission of sin was taught by Adam to his posterity and taught in each succeeding dispensation thereafter. To us it is perfectly clear that these various practices among the aboriginal peoples all over the world are not the sources from which Christian baptism came, but that they are corruptions of the true baptism which was taught to Adam.

[In his original lecture, President Clark introduces at this point some interesting and important information about forms of baptism among African tribes, peoples of the Malay Peninsula, Indians of Central and South America, and the Polynesians, particularly the Maoris.]

When John was preaching and baptizing, Jesus, being now about 30 years old, came also to John to be baptized. The place of the baptism is uncertain. The Book of Mormon says it was at Bethabara, but where was Bethabara? Some have fixed the baptism above the Sea of Galilee; others have put it down at the other end of the sea. The general impression is, however, that there was a Bethabara in the area just north of the Dead Sea. In the early Christian days it was regarded that Jesus' baptism took place here.

I will read for you the combined text of the account of that great baptism. You will remember that I told you I had amused myself at one time by making a combined account of all the texts. Now this

combined account is taken from *Luke*, Chapter 3; *Mark*, Chapter 1; and *Matthew*, Chapter 3. All three writers recorded the event.

"Now when all the people were baptized, it came to pass in those days, that Jesus came from Nazareth of Galilee, to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?"

"And Jesus, when he was baptized, coming up out of the water, and praying, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending in a bodily shape like a dove and lighting upon him.

"And there came a voice from heaven saying, Thou art my beloved Son, in whom I am well pleased."

When John saw Jesus, he said, "I have need to be baptized of thee, and comest thou to me?" (*Matthew* 3:14.) "And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (*Matthew* 3:15.)

It has always seemed to me that by these following words the Saviour indicated that this was the pattern: "Go ye into all the world, and preach the gospel . . . He that believeth and is baptized shall be saved." (*Mark* 16:15, 16.)

Baptism is the gate through which we must all go in order to get into the kingdom. Because He came to set us the perfect example, He was baptized. Even Deity itself was no exception to the law laid down for those who would enter into the kingdom of God.

Matthew says: "The heavens were opened unto him, and he saw the Spirit of God . . ." Mark says merely, "the Spirit"; and Luke says, "the Holy Ghost."¹

Now there is a great deal of dispute among the critics as to whether He alone saw, or whether the people who were there also saw. John saw, as well as Jesus, for he testified afterwards that he did see and that that was the sign by which he knew that Jesus was the Messiah.

On Sunday, Jan. 29, 1843, while attending a meeting at the Nauvoo Temple, the Prophet Joseph Smith had the following to say regarding the appearance of the Holy Ghost:

"He (John the Baptist) was entrusted with the important mission, and it was required at his hands to baptize the Son of Man.

"Whoever had the honor of doing that? Whoever had so great a privilege and glory? Whoever led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the sign of the dove, in witness of that administration? The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the form of the dove, but in the sign of the dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence." (*Documentary History of the Church*, Vol. 5, pages 260, 261.)

After the baptism of Jesus, and after the Holy Ghost had descended upon Him, then there came a voice from heaven saying: "Thou art my beloved Son, in whom I am well pleased."

There are not many occasions recorded in which the Father has introduced the Son. There are a few. At the time of the Transfiguration, the Saviour was introduced by the Father who again said, "This is my Son."

During the last week of the Saviour's administration, when Andrew came bearing word that there were some Greeks wanting to see Him, the Saviour preached a sermon and uttered a prayer, and at that time there came a voice in which God said that He glorified Jesus.

And then there is that beautiful account in the Book of Mormon, in the third book of Nephi, when the Saviour was introduced by God the Father. And finally, there was the vision of Joseph Smith with which

you are all familiar. There is this distinction between the manifestation to Joseph Smith and any other manifestation which preceded it. In all of the manifestations which preceded it, and of which we have any account, there was only the voice from heaven saying, "This is my Beloved Son."

But with Joseph, the added glory and the added recognition, and the added importance, if you will, were given, that God the Father and Jesus the Son both appeared to the boy in the woods and at that time, so far as our record goes again, all that the Father said was: "This is my Beloved Son. Hear ye Him."

I think that the account of the Nephtite visitation is beautiful beyond words. It has some wonderful lessons in it. In the first place, the people heard the voice, the sound; it pierced them to their centers, but they did not understand the voice. It was, as it were, a pricking of their consciences. The voice came again with the same results and again they did not understand. But, quite clearly trying to put themselves in harmony, the third time they did hear the voice and did open their ears to it, and then they heard and understood.

And so it is with each one of us. There is in us the spirit which was implanted there by our Eternal Father, and that spirit, manifesting itself in what we sometimes call conscience, does check us, does make us try to hear the Word, and still the Word is not understood; but the Spirit will again speak, the third time; and if we open our ears, then we shall hear the truth, then we shall be instructed in righteousness. Then will God speak to us just as surely and truly as He has spoken to others, not in an audible voice but in a voice that is just as deep, honest, sincere, true and real as a real voice would be, and telling us what we should do.

May we all so live that our Heavenly Father may bless us to the end that we may hear His voice when He does speak.

¹*Matthew* 3:16; *Mark* 1:10; *Luke* 3:22.

"St. John the Baptist"

The Artist

Francesco Solimena (1657-1747) was born near Naples, Italy. He studied in that noted art center and spent most of his life there, though he spent some time at Rome and at the Court of Vienna. He executed commissions for three popes, King Philip V of Spain and the Viennese Court. His paintings hang in many European galleries; "St. John the Baptist" is in the Prado at Madrid, Spain.

Solimena was the last noted baroque artist. This movement in art and architecture — away from the severity of the classical school into broken contours, dramatization of composition, much detail and elaborate ornamentation — was led by Michelangelo "with gentle elegance," but was much overdone by many of his followers.

Solimena was noted for his powerful chiaroscuro (light and shadow —sometimes pure black and white, without the relief of color). But he was also famous for the luminous clearness of his coloring.

His work showed skill and ease of execution and tremendous "fecundity of imagination." His composition is usually outstanding, with great beauty of invention.

This artist taught many pupils, had many followers and copyists, and was a poet and a musician.

The Picture

In our picture we see John, in years, a tender youth; in spiritual understanding, a mystic; in strength of conviction and will, a giant.

"St. John the Baptist" shows Solimena's imagination. The audience, held spellbound by the beautiful, youthful prophet, is invisible, yet we identify ourselves with it.

The chiaroscuro is very striking, but is relieved by the exquisite shade of red (note the "luminous clearness") of the mantle tossed over John's shoulder.

His wonderful eyes could well envision the secrets of the other world; his face is that of a poet; his body symbolizes the exceptional strength required to fulfill his mission.

The lamb, the cross, and the ribbon band with "lamb of God" written in Latin are typical symbols of artists to represent John's mission as the forerunner of Christ.

The rock is an added symbol and suggestion of strength and helps the composition.

The wind-blown hair and clouds, dark trees and sky and distant Judean hills create a foreboding and dramatic background.

—*Ramona W. Cannon.*





Reproduced by courtesy of
Museo del Prado, Madrid, Spain

From a Painting by
Francisco Solimena

St. John the Baptist

"St. John the Baptist"

The Story

The angel Gabriel appeared to Zacharias, a Judean priest, on probably the only day in his lifetime when he would be chosen (by lot) to burn incense on the golden altar of the holy place of the temple. The occasion was most propitious. Zacharias was separated from the congregation by a partition, and he had given much time and preparation to fitting himself spiritually for this special holy office.

Even so, because he and his wife, Elisabeth, were old and childless, he was not prepared to believe the angel's message that Elisabeth would bear him a son, who must be named John, must be guarded against strong drink, and would be filled with the Holy Ghost. The son would be a forerunner of the Messiah, preparing people's hearts to receive Him.

Asking for a sign, the priest was immediately stricken dumb and spoke not another word until the promised baby had been named John.

Then Zacharias burst into speech, prophesying: "... And thou, child, shalt be called the prophet of the Highest: for thou shalt . . . give knowledge of salvation unto his people by the remission of their sins, . . . [thou shalt] give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (*Luke 1:76-79.*)

From then until his ministry, the Bible mentions John but once: "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." (*Luke 1:80.*)

John's was a life of complete dedication to his mission — lonely, in the Judean wilderness, learning, always learning the will and purposes of God.

He introduced Jesus' philosophy of repentance to the "generation of vipers" who came to hear him in the wilderness. He taught Jesus' gospel of giving; of unselfish responsibility for others; of baptism; of being saved by works — not by being the seed of Abraham.

—*Ramona W. Cannon.*

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost. —Fourth Article of Faith.

Elisha and the Woman of Shunem

By Marie F. Felt

AS he traveled up and down the land of Palestine, the prophet Elisha often came to the city of Shunem. Sometimes he was very tired and oftentimes hungry. He had no home of his own. Many times he began his work in the morning without knowing where he would have his dinner that day nor where he would sleep that night.

One day as he passed the house of a great lady in Shunem, she saw him. She could tell that he was a stranger and that he was weary and tired. Very graciously she invited him to come in and rest. He must be hungry, too, she felt. So while he was resting, she prepared a delicious dinner for him. How wonderful, Elisha thought, for people to be so kind.

As Elisha was preparing to leave, the good lady spoke to him again. This time she invited him to come to their home any time he was in Shunem. He would be most welcome, she said; and she and her husband would be honored to have him there.

One evening as she and her husband were talking, she spoke of Elisha again. She said she knew he was a holy man of God and a prophet. "Let us make a little chamber [or room] for him, . . ." she said to her husband. "And let us set for him there a bed, and a table, and a stool, and a candlestick." (*II Kings 4:10*.) Then whenever the prophet came to Shunem, he would have a place to stay of his very own.

What a nice thing to do, the husband thought, so he ordered the room built and furnished as his wife had suggested. By the time Elisha came again, it was ready and the prophet was very pleased.

As he lay resting on the bed in his room, Elisha asked his servant Gehazi, to invite the woman to come there. When she stood before him, he asked her if she wanted him to speak to the king about what she had done. But she told him "no"; she had not done this for any reason but to be kind to a servant of God.

After she left, Elisha spoke to his servant again. He wanted so much to show her that he was really grateful. What could he do, he wondered.

The servant told Elisha that this good woman had



Painting by Lord Leighton.

After first praying to the Lord, Elisha twice "stretched" himself upon the dead boy, who sneezed and then opened his eyes.

no children, and he was sure she would rather have a child than anything else in the world.

Immediately Elisha sent for the woman again. This time he told her that in appreciation of all that she had done, our Heavenly Father would bless her with a baby boy. It was such surprising news that the woman could hardly believe it. "And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid." (*II Kings 4:16*.) It was news that seemed to her too good to be true.

But prophets of God do not lie. The baby did come just as Elisha had said.

Several years passed by, and the boy grew big enough to help his father in the fields. One day as he was working, he fell, "And he said unto his father, My head, my head. And he [the father] said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died." (*II Kings 4:18-20*.)

Immediately the mother knew that she must see Elisha. He must know what happened. If anything could be done, he would do it, she knew. So, "she went up, and laid him [her son] on the bed of the man of God, and shut the door upon him, and went out." (*II Kings 4:21*.)

"Then she saddled an ass [donkey] and said to her servant, Drive and go forward." (*II Kings 4:24*.) She wanted him to hurry just as fast as he could. She must reach Elisha as soon as possible.

As she came near, the prophet saw her. He told his servant to run and meet her, to find out what brought her there and how her husband and son were. When he found out what had happened, he was very unhappy. He told his servant to "take my staff" and to hurry to where the boy was. When he reached there, he was to lay the staff upon the face of the child.

Gehazi, the servant, hurried as he had been told to do and laid the staff upon the face of the child; but the boy did not respond.

When Elisha arrived, he went into the room alone and prayed unto the Lord. Then he went to the bed

where the boy lay and "stretched himself upon the child." (*II Kings* 4:34.) Then he walked in the house to and fro. As he returned again and laid upon the boy, "the child sneezed seven times and . . . opened his eyes." (*II Kings* 4:34, 35.)

Elisha told his servant to go after the boy's mother. She had had so much faith in Elisha and the power of our Heavenly Father that he wanted her to know at once what our Heavenly Father had done.

As the good woman came in, Elisha told her what had happened. He pointed to her son, alive and well, just as he had been before. Gratefully she "fell at his feet and bowed herself to the ground," then quietly "took up her son, and went out." (*II Kings* 4:37.)

References:

II Kings 4:8-37.

This Story May Be Used with the Following Lessons:

- Course No. 9, Feb. 1, 1959, "Elisha, the Faithful."
- Course No. 7, Feb. 1, 1959, "Faith Makes Us Strong."

How To Present the Flannelboard Story

Characters and Props Needed for this Story Are:

- The prophet, Elisha, walking with a staff in his hand, Elisha in a resting position.
- Gehazi, Elisha's servant.
- The lady of Shunem, standing.
- The lady of Shunem, kneeling.
- Bed.
- Table.
- Chair.
- Candlestick.
- The son, about 10 years of age, standing.
- The son, sitting.
- The son in a reclining position.

Order of Episodes:

Scene I:

Scenery: The outside of the great lady's house.

Action: The lady is by her door, talking with the prophet, Elisha. He is invited in to rest and to eat.

Scene II:

Scenery: Interior of Elisha's new room. In it are a bed, table, stool and candlestick.

Action: The lady shows Elisha to his room. He is very pleased. She leaves him to rest. Gehazi, his servant, is with him.

Scene III:

Scenery: Same as Scene II.

Action: Twice the lady is sent for. The second time she is told she will be blessed with a son.

Scene IV:

Scenery: An outdoor scene.

Action: The Shunemite is hurrying toward Elisha and his servant who are near Mount Carmel. Elisha recognizes her, and his servant is sent to greet her. As they join Elisha, he learns of her trouble. Immediately he sends his servant to where the boy is. He and the Shunemite woman follow.

Scene V:

Scenery: Elisha's room at the Shunemite home.

Action: The boy is lying on the bed. Gehazi, Elisha's servant, enters and places the rod on the boy without getting a response. Elisha enters and the servant leaves. The prophet prays alone, then lies down by the boy. This is repeated several times. Finally the boy awakes. His mother is sent for. Gratefully she bows low before Elisha. She then carries her boy out of the room.

HE DID THE RIGHT THING THE RIGHT WAY

(Concluded from page 333.)

render of the Southern General Lee to the Northern General Grant. Such stories in American history were known to Clifford, and he always told them with joy.

And so it was with his books — he was a great reader. He was an educated man in the true sense of the term.

—President Levi Edgar Young,
Member of the First Council of the Seventy.

* * *

INTEGRITY WAS EXACTING

ELDER CLIFFORD E. YOUNG's respect for the General Authorities and their attitude of integrity was frequently referred to in his conversations and discus-

sions. The First Presidency as the Trustee-in-Trust of the Church had a tremendous meaning to him and he often cited some circumstances of seemingly minute importance which would exemplify this integrity.

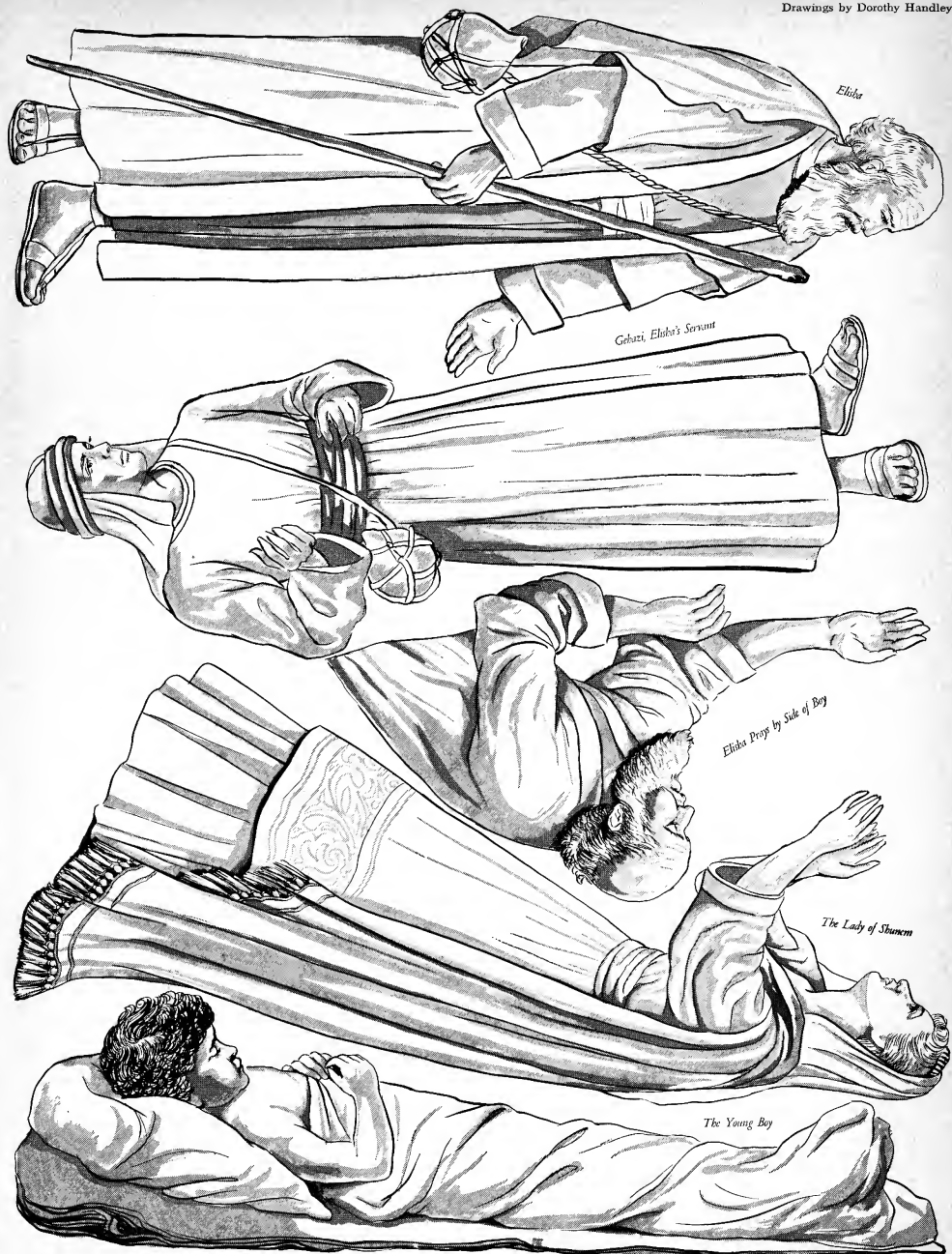
One illustration he made happened when he was superintendent of the Alpine Stake Young Men's Mutual Improvement Association. At General Conference time, Elder George Albert Smith, then the general superintendent, would call a meeting in the Assembly Hall on Temple Square for the MIA officers, preceding the General Conference session. The MIA meeting would continue until a few minutes before

10 a.m. and a seat in the Tabernacle for General Conference then, as now, was impossible near 10 a.m.

Elder Young, being a son-in-law of President Heber J. Grant, asked President Grant for a reserved seat for conference following his MIA meeting. President Grant looked at Elder Young, completely appraising him up and down, and replied, "Now just who do you think you are, and for what reason should you be given a privilege not available to other members of the Church?"

Elder Young would use this incident to illustrate that the integrity of the General Authorities was so exacting even the insignificance of a special seat in conference for one not so entitled was a matter not to be violated.

—Leo G. Meredith,
friend.



Flannelboard figures for "Elisha and the Woman of Shunem."

Focus on Your Films

By Marion G. Merkley

TODAY'S students are decidedly "eye-minded." It is not enough to tell them about places and events — they want to see for themselves. Reading about things in books alone does not conjure up complete pictures. But visual evidence in the form of filmed materials (motion pictures, filmstrips and slides) will serve as an incentive to further study.

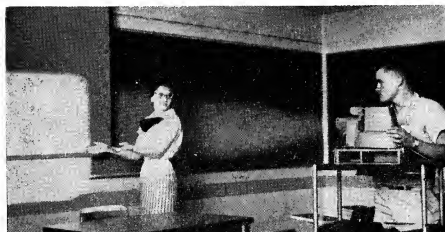
Movies and filmstrips serve as natural springboards into manuals and textbooks; they present models for improved vocabularies and other language skills; they encourage high-speed techniques of learning. New things *seen* are often grasped more quickly and are remembered longer than when learning experiences come exclusively through reading or listening. The use of good movies, slides or filmstrips will arouse a new curiosity and stimulate enthusiastic reading of related materials.

Heard These Before?

To secure greater use of filmed materials, certain often-stated concepts must be altered. For example: 1. *"There are no filmed materials available in our ward."*

Upon hearing this comment, conduct the following survey: (a) Do any returned missionaries have slides related to the lessons? (b) Where can one secure a projector? (c) What free films are available for use? (d) How much does rental of films or slides cost?

Any Gospel teacher or librarian will be amazed at the wealth of filmed material readily at hand, actually begging to be used. Yet, great care should be exercised in the selection of suitable films. Remember to preview a film first before showing it to the class.



Working together as a team before the scheduled class period, teacher and projectionist prepare the room, screen, projector, lights, shades and everything else to assure best results.

2. *"There is no need in my class for visual aid assistance."*

The greatest hope for such a teacher is to entice him into the monthly preparation meeting where values of the recommended program, together with all suggestions for enrichment, can be fully demonstrated by the stake board advisor.

3. *"The manual or textbook is the master."*

Some teachers follow the manual blindly, page by page, but seldom read the suggestions in the teacher's supplement where the use of filmed materials is frequently urged — for enrichment or for further elaboration of the lesson.

The disturbing fact is that the available films, slides and filmstrips are not used to the extent that their excellence and values warrant. If they were so used, religious education and our whole teaching procedures would be revolutionized.

Film Facts

Filmed materials provide sensory experiences through the eyes and ears; they are more realistic and vivid than words alone can possibly become. Films can facilitate student learning because:

1. *Films extend a person's acquaintance with places and customs miles away or centuries apart.*

A set of slides, showing the ruins at Athens, sets the stage for a study of Paul's address, "To the Unknown God," on Mar's hill better and more completely than any verbal description could possibly do it.

2. *Filmed materials help students become acquainted with people as distinct personalities supplementary to physical descriptions or biographical data.*

Students who see projected pictures of plowing in



Photos by BYU Audio-Visual Department.

After class is seated and ready, teacher Coraleigh Didericksen outlines film highlights, then stays forward during showing to instruct. Projectionist Don Smellie follows prearranged plans.

Salt Lake Valley, building the Tabernacle, or herds of buffalo on the prairies will be able to see the pioneers as real people who solved their problems with great courage. Consider how appreciation was enhanced for the teacher in the Sunday School film "Feed My Sheep," as feelings of genuine concern were reflected upon her face.

3. *Skills are demonstrated on films accurately, efficiently and economically.*

Filmed materials provide answers whether you are teaching children in Junior Sunday School to pray, training teen-agers to pass the sacrament, preparing prospective missionaries to perform the ordinance of baptism, or acquainting adults with the intricacies of genealogical research.

4. *Films of events in action draw us into fellowship with other people.*

All students cannot take a "field trip" to Temple Square, but a set of properly projected slides can be a first-rate substitute. Through films, we may join President David O. McKay on a trip to dedicate a temple, follow the Saints as they enter the valley, watch workers at the welfare center as they can vegetables for later use by the needy poor, or join the students in colorful activities at Brigham Young University.

Such sensory experiences as these provide a real foundation for learning.

To Give Dramatic Importance

Teachers are often faced with the problem of giving dramatic importance to lessons. Following is one teacher's answer:

Lesson topic: "The Lord Visits His Disciples While They Are Fishing in Galilee."

Preparation: She brought fish nets to the classroom.

They were tarred, and they smelled of fish and salt water. There were weights to hold down the nets; also needles used to mend them. She even brought a fish and showed how its head gets caught in the net.

After such preparation the students watched a film with deep interest.

The teacher said: "The children's interest was high; they learned quickly; they seemed to understand what they saw."

Films in Teacher Improvement

In many stakes it is impossible to supply supervisory help to all teachers who need it. The circulation of filmstrips or slides will elevate the quality of teaching. The use of films on "Techniques of Teaching" at the monthly preparation meeting will help stake workers, encourage better teaching, and earn the appreciation of the teachers.

Why not take pictures of good situations in your

own stake and show them at monthly preparation meeting? From films such as these we may:

1. Observe the techniques of superior teachers and see their classes in action.

2. Review important, practical points in outlining lessons.

3. Evaluate techniques concerned with many phases of the teaching activities.

4. Secure new stimulation and motivation for better teaching.

The Professional Touch

Take every precautionary measure possible to avoid situations which disrupt the class. Avoid making students conscious of mechanics of projecting filmed materials. For a successful experience watch these points:

1. Have a competent operator.

2. Preview each film or set of slides carefully with the operator.

3. Use only filmed materials related directly to the content and purpose of the lesson.

4. Before start of film experience, prepare students for the lesson to be learned by making assignments of points warranting careful attention during viewing.

5. Stop the pictures at strategic points for review or emphasis.

6. Do not show all of a film if part of it is irrelevant to your teaching purposes.

7. Evaluate what has been learned or what still must be taught by discussion and by tests after film showing.

8. Prepare room in advance by checking on methods for shading windows and turning lights on and off. Establish best possible ventilation and student seating.

9. Be prepared to take over class instruction immediately, should projection system fail during film showing.

10. Accumulate a file of sources from which to secure the filmed materials best suited to your class. (Audio-Visual Department of Brigham Young University, Provo, Utah, and the Deseret Book Company, 44 East South Temple Street, Salt Lake City, Utah, are excellent places to begin looking for movies and filmstrips.)

11. Encourage your librarian to secure catalogues from publishers of audio-visual aids. A subscription to "Teaching Tools," 6327 Santa Monica Boulevard, Los Angeles 38, California, is a good investment.

12. Use more slides and filmstrips; they are relatively inexpensive; they are particularly *practical* and *effective* for small classrooms.

The greatest reward a Gospel teacher can receive is to see his students become wise and diligent in their efforts to learn more about the Gospel. Filmed materials have helped many teachers secure this reward.

"While of These Emblems We Partake"

"WHILE of These Emblems We Partake"; author, John Nicholson; composer, Alexander Schreiner; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 217.

For Choristers: In our worshipping assemblies, the hymn preceding the sacrament should be a sacramental hymn. Our choristers are not always careful enough in following this direction.

Recommended sacramental hymns for congregational singing are numbers 8, 49, 68, 86, 99, 125, 178, 187, 217, and 218. In addition, there are 12 sacramental hymns which are intended for choir use, and are in the choir section (numbers 223-299) of the hymnbook.

It is very important that our people be allowed to prepare their minds for the sacrament by singing a hymn that is concerned specifically with the emblems of the Lord's supper.

The words of the hymn at hand are extraordinarily beautiful. Consider: "In Jesus' name and for His sake" or "let us remember and be sure our hearts and hands are clean and pure." Let us put our attention on the message, which alone constitutes the hymn.

The hymn-melody is only an accompaniment to the hymn itself. The melody of this hymn is very easy to sing, and will likely require no special attention.

But the hymn (words) is a matter of great moment, of eternal grandeur, of eternal life, of the purification of our hearts and minds and of our very souls.

Teach people to sing this hymn medium loud, with everyone participating in the worship process of singing to our Heavenly Father.

For Organists: Play this music in smooth *legato* style, medium loud, with eight-foot and four-foot stops in the manuals, and with 16-foot and eight-foot stops in the pedals. Repeat all notes just as written, and breathe with the singers at the end of phrases. This means that all dotted half notes will be held a half note only, and will be followed by a quarter rest.

Preparations by both choristers and organists are to be made in the monthly preparation meeting. Preparation for our church work will surely some day be counted as part of our preparation into the great kingdom to come.

General items: 1. Has the organ motor been lubricated this season? Perhaps the chapel caretaker has some information on this.

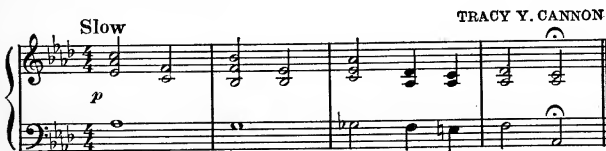
2. "Is it natural for the congregation to be a beat behind the organist and chorister? If not, what can we do to improve this?"

For acoustic reasons, the singers may be very slightly behind the chorister's beat and the sound of the organ. If the lag is too much, then perhaps the chorister may be trying to lead in too fast a tempo, or he may be leading from a place where the organist can not see him easily. Then the organist may be lagging too, and the congregation prefers, for musical reasons, to accompany the sound of the organ rather than a baton. One more means of improvement will be found in a clearer conductor's beat. Many of our women choristers beat with too round a beat for hymns in a *marcato* style. Straighten out the curves and put more corners into the beat pattern.

—Alexander Schreiner.

Sacrament Music and Gems

For the Month of January



SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

JESUS answered: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."¹

FOR JUNIOR SUNDAY SCHOOL

"THOU shalt worship the Lord thy God, and him only shalt thou serve."²



¹John 3:16.

²Matthew 4:10.

"While I Drink the Water Clear"

"**W**HILE I Drink the Water Clear"; author, Anna Johnson; composer, Alexander Schreiner.

Beginning with this issue of *The Instructor*, a series of supplementary sacramental hymns will be featured. For practice in January, we are presenting a hymn that appeared in *The Instructor* some years ago.

Alexander Schreiner, composer of the music, is a member of the music committee of the Church and of the Sunday School general board. He is well known as a Salt Lake Tabernacle organist and has written and compiled several organ books.

The words by Anna Johnson tell children two important things to do while the sacrament is being passed: First, be reverent, and second, think of the Saviour. The message is given in a simple, straightforward way and can be understood by the younger as well as the older Junior Sunday School children. While the first verse is adequate to give a message pertaining to the sacrament, it is suggested that all verses be taught.

The music of this hymn has a

beautiful, little melody. It is written simply and helps portray the message of the words. It is composed of eight measures. Line one, consisting of the first four measures, might be divided into two parts. The notes of the first two measures give the feeling of moving upward through the use of ascending notes. The notes of the third measure de-

scend; while the note in the fourth measure progresses upward one step from the last note in the third measure (g to a) giving a feeling of finality or ending of a phrase. The second line (measures 5-8) is similarly constructed.

Use the phrase method in teaching the hymn, introducing one line at a time.

—Florence S. Allen.

While I Drink The Water Clear

ANNA JOHNSON

ALEXANDER SCHREINER

1. While I drink the wa-ter clear, While I eat the bread,
2. I will sit with eye-lids closed, Qui-et as can be,
3. Of the Sav-ior I will think, Un-to Him I'll pray,

I will fold my arms up so, I will bow my head.
I will sit with eye-lids closed, Wait-ing rev-er-ent - ly.
I will serve and hon-or Him, On the Sab-bath day.

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Marion G. Mertley
Minnie E. Anderson
Henry L. Inakson
Alva H. Furry

Bernard S. Walker
Harold A. Dent
Wayne G. Brown
Paul B. Tanner
Horace A. Christiansen
Catherine Bowler
Raymond B. Holbrook
Joseph Fielding Smith, Jr.
Lorin F. Wheelwright
Fred W. Schwendiman
David W. Evans
Lewis J. Wallace
Daniel A. Kessler
Clarence E. Wonnacott
Lucy Picco
Arthur D. Browne
J. Roman Andrus

Ralph D. Thomson
George H. Fudge
Howard S. Bennion
Herald L. Carlston
O. Preston Robinson
Keith R. Oakes
Robert F. Gwilliam
Dale H. West
Wayne M. Carle
Bertrand F. Harrison
Willis S. Peterson
Gredlon L. Nelson
Thomas J. Farnley
Jane L. Hopkinson
Donna L. Ridd

HUGH B. BROWN, Adviser to the General Board.

Are You Prepared for January 4th?

Advancement Schedule — 100% Sunday — Memorization — Coming Events — Question Box

NEW courses will be offered to all Sunday School classes on Jan. 4, 1959. The advancement schedule appears on the opposite page.

To preserve reverence and achieve a minimum of confusion, the following fundamentals may well be kept in mind:

(1) Except in Course No. 1 (Nursery), every class is advanced as a whole. This is not the time to make individual adjustments nor any group adjustments not involving the whole class. Even one individual moved alone from one class to another serves as an invitation at this time of year to other boys and girls to want a change. It is important for superintendents to be strict at this time on this rule:

Change complete classes only.

(2) Announcement should be avoided. Advancement is a routine matter to be taken care of between the superintendent and each separate class. An announcement in the devotional exercises that advancements or promotions will take place is a useless invitation to disorder.

(3) The superintendent should start with the older classes and work toward the younger.

(4) If the class is given a new teacher and not a new room, the superintendent introduces the new teacher to the class; then the teacher takes charge of introducing the new course of study and distributing the new manuals.

(5) If the class is given a new room but keeps the same teacher it had in 1958, the teacher and superintendent together take the class to the new room.

(6) If the class is given both a new teacher and a new room, the change of room and introduction of the teacher are taken care of by the superintendent, who personally conducts the members of the class to a new room. ➡

(7) Course No. 1 does not remain intact. Here a careful selection is made, and those pupils who are 4 years of age in January, 1959, are put into Course No. 1a. All of the others repeat Course No. 1.

—Superintendent

David Lawrence McKay.

“One-Hundred-Per-Cent” Sunday

PREPARATION for increased attendance at Sunday School on Jan. 18, 1959, should commence now in the ward superintendent's meeting. Planning should include an announcement to all ward Sunday School officers and teachers that this date will be “One-Hundred-Per-Cent” Sunday. Allow sufficient time to make proper preparation.

As a part of this announcement, it will be advisable to give each Sunday School teacher his course teaching assignment for 1959 and a tentative list of new students. This

will give every teacher time to welcome these students to the new class by way of a Christmas card or other contact.

For this January 18th event, you will undoubtedly be setting an attendance goal. Teachers should be advised of this objective and of the separate goal set for their course so that the over-all objective can be achieved. Give teachers adequate time so that they can make special class enlistment assignments to secure the attendance of individuals who have not been active.

Be sure that special provisions have been made for efficient handling of the sacrament so that no delay will result in opening exercises. Be sure that all participating have their assignments in advance and are well-prepared. On this Sunday, ask those to be seated on the stand to take their places at least five minutes before starting time.

For each class and the opening exercises make provisions for the proper greeting of those attending so that they will be made to feel welcome.

(Concluded on page 346.)

Advancement Schedule, January 4, 1959

NOVEMBER 1958

1958 COURSE NO.	1958 SUBJECT	1959 COURSE NO.	1959 SUBJECT	AGE ON JAN. 1, 1959
Course No. 1:	<i>Sunday Morning in the Nursery.</i>	Course No. 1:	<i>Sunday Morning in the Nursery.</i>	Nearly 3 and 3
Course No. 1:	<i>Sunday Morning in the Nursery.</i>	Course No. 1a:	<i>Beginnings of Religious Praise.</i>	4
Course No. 2:	<i>Growing Spiritually, Part I.</i>	Course No. 3:	<i>Growing Spiritually, Part II.</i>	
Course No. 4:	<i>Living Our Religion, Part I.</i>	Course No. 5:	<i>Living Our Religion, Part II.</i>	
Course No. 6:	<i>History of the Church for Children.</i>	Course No. 7:	<i>What It Means To Be a Latter-day Saint.</i>	
Course No. 8:	<i>Old Testament Stories.</i>	Course No. 9:	<i>Leaders of the Scriptures.</i>	
Course No. 10:	<i>The Life of Christ.</i>	Course No. 11:	<i>History of the Restored Church.</i>	
Course No. 12:	<i>The Church of Jesus Christ in Ancient Times.</i>	Course No. 13:	<i>Principles of the Restored Church at Work.</i>	
Course No. 14:	<i>The Message of the Master.</i>	Course No. 15:	<i>Life in Ancient America.</i>	
Course No. 18:	<i>Christ's Ideals for Living.</i>	Course No. 19:	<i>The Articles of Faith.</i>	

Elective Courses for Adults in 1959:

NOTE: Group promotions out of the class should not be made. The entire class is given the new course subject as indicated by the arrow. Teachers and classrooms may be changed.

- Course No. 21: *Saviors on Mount Zion.* (Genealogical Training.)
- Course No. 23: *Teaching the Gospel.* (Teacher Training—Restricted.)
- Course No. 25: *Parent and Youth.* (Family Relations.)
- Course No. 27: *An Introduction to the Gospel.* (Gospel Doctrine.)
- Course No. 29: *A Marvelous Work and a Wonder.*

(Gospel Essentials Class — See Handbook for Membership.)

MEMORIZED RECITATIONS

for Jan. 4, 1959

Course No. 7

To be memorized by students in Course No. 6 during November and December, 1958, and recited in the worship service Jan. 4, 1959 (taken from Course No. 7, *History of the Church for Children*):

"So God created man in his own image, in the image of God created he him; male and female created he them."
—Genesis 2:27.

Course No. 13

To be memorized by students in Course No. 12 during November and December, 1958, and recited in the worship service Jan. 4, 1959 (taken from Course No. 12, *The Church of Jesus Christ in Ancient Times*, Chapter 35):

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and

COMING EVENTS

Dec. 7, 1958

Sunday School
Sunday Evening Program

Dec. 21, 1958

Sunday School
Christmas Worship Service

Jan. 4, 1959

Pupil Advancement;
New Courses Begin

Jan. 18, 1959

100% Sunday

people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."
—Micah 4:1, 2.

100% SUNDAY

(Concluded from page 344.)

If you decide to give special recognition to classes or groups achieving or exceeding their attendance goals, be sure that the award basis is fair and provides all classes with an opportunity to qualify.

A successful means of increasing attendance on this day is to make it a special family day. Contact parents and request them to bring the whole family. Also, encourage children to bring their mothers and fathers to Sunday School on this day.

Rather than having this Sunday the end of your attendance drive, let it be, instead, the inaugural Sunday of an attendance objective for following months.

—Wilford M. Burton,
Chairman, Enlistment Committee.

Question Box

Women in Superintendencies

Q. Can a woman be a member of the Sunday School superintendency?
—San Fernando Stake.

A. The Melchizedek Priesthood holds the right of presidency; it has authority over all the offices in the Church. When there is no one in the ward or branch holding the Melchizedek Priesthood who can serve in the Sunday School superintendency, then and only then should a woman be called to assist.

Dependent Branch Records

Q. Should minutes of dependent branches be part of the ward Sunday School record or kept separate?

—Yellowstone Stake.

A. Minutes and monthly reports of dependent branches should be maintained separately. The records, when completed, should be delivered to the dependent branch's ward. The monthly report should be made out and delivered monthly.

Reporting Faculty Meetings

Q. Where faculty meeting is not discontinued, should it be reported on the monthly report?

—Regional conference.

A. Yes. In those stakes that are widely scattered and in some branches and missions, faculty meetings will be continued and should be reported when held.

—Superintendent Lynn S. Richards.

WHAT'S NEW AT DESERET BOOK?

COLORFUL flannel now is available to serve as backgrounds for flannelboard presentations. The 27 x 36-inch scenes will cover 24 x 34-inch boards so enough overlaps to tack the edges to the back of the board.

Scenes available from Deseret Book Company, 44 East South Temple, Salt Lake City, Utah, include the following: temple palace, two general outdoor scenes, indoor scene, grassy slope, village, seascape, pris-

on, mountain top, night scene, village approach, Christmas, resurrection and outdoor scene with lake.

Three accessory packets also are available: (1) rough sea for the seascape scene and accessories for the outdoor scene with lake; (2) doors, trees, altars, wells, etc., and (3) land pieces, roads, rocks, cliffs, etc.

Each scene or accessory packet costs \$1.95. They are called, "Video-graph flannel backgrounds."

Alert . . .

To Superintendents, Secretaries and Teachers

A new, simplified accounting and reporting system will be inaugurated in all Sunday Schools Jan. 1, 1959. Watch for its detailed description in the December, 1958, *Instructor*.



Photo by Ray Kooyman.

Addie Weaver tells her students in Course No. 2 of the life of Eliza R. Snow and her testimony as noted in our beloved Latter-day Saint hymn, "O My Father."^{*}

A QUESTION frequently asked missionaries of our Church is: How does your Church differ from other Christian churches? Of course there are many ways this may be answered. One of these differences is found in the ninth *Article of Faith* which states:

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Yes, we believe that our Heavenly Father is as mindful of His children on earth today, as He was in ancient times.

Conditions and times change. We know that when Christ came, He gave to the people a higher law than that which Moses gave to the people of His time. Today we have need of guidance to fit our particular needs.

Our Heavenly Father is a loving, kind and just Father and would not leave us to struggle without making known His will. Throughout the history of our Church we have examples of His guidance.

Our Church could not have been organized without modern-day revelation. Nor could it have grown and flourished without continuous revelation. Some of these revela-

tions have been written down and are found in the Doctrine and Covenants. Later ones are a matter of record in Church history and are equally important with other scripture.

Doctrine and Covenants 68:4 says: "And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture . . ." We have authorized ministers of the Gospel, today, who have been "called of God, by prophecy, and by the laying on of hands, by those who are in authority." (Fifth *Article of Faith*.) When we have a person so chosen, we know that he speaks with a power greater than his own. The Lord recognizes this person and reveals His will through him.

Modern-day scripture parallels scriptures of the past and directs us in our peculiar situations today.

In our Junior Sunday School lessons we are endeavoring to lay a foundation for the Gospel of Jesus Christ. We are trying to teach as much as the young children can understand of the doctrine of the Church. We attempt to do this through stories from the scriptures. These are taken from the four Standard Works of the Church and from Church history.

Scripture references are given for the help of the teacher. These are quotations from the Standard Works and statements taken from talks and

Church History as Scripture

By Catherine Bowles

sermons made by leaders of our Church today.

Meeting with members of the Junior Sunday School committee of the general board of the Deseret Sunday School Union, Elder Adam S. Bennion said, in discussing the use of scripture in teaching young children, children understand that which is familiar to them. They need stories about here and now.

Stories from the Bible and the Book of Mormon are excellent and should be used when they can be understood but do not need to be used exclusively. Stories from Church history, stories of today may be used to good advantage. Christ, who was our great example, illustrated His teachings with stories taken from the everyday experiences of those He was teaching. He did not continually take His illustrations from the Bible or the past.

Church welfare is a doctrine, not new to the Church of Jesus Christ but with special emphasis in recent years. President Heber J. Grant laid great stress on it. Where but in Church history could we find illustrations of this great truth?

We can make the scriptures of the past alive and more meaningful in the lives of children through the use of the rich source material to be found in lives of great men in our Church history and in the testimonies they bear.

^{*}"Class is from the Capitol Hill Ward, Salt Lake Stake.

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES

Church of Jesus Christ of Latter-day Saints

1st Quarter, 1959

COURSE OF STUDY—1958	Course No. 1 Sunday Morning in the Nursery	Course No. 1: Sunday Morning in the Nursery	Course No. 2: Growing Spiritually, Part I	Course No. 4: Living Our Religion, Part I	Course No. 6: History of the Church for Children	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
COURSE OF STUDY—1959	Course No. 1: Sunday Morning in the Nursery	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing Spiritually, Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures	Course No. 11: History of the Restored Church
APPROXIMATE AGES—1959	Nursery Nearly 3, 3	Advanced Nursery 4	Kindergarten 5, 6	Primary 7, 8	9, 10	11, 12	13, 14
Date of Lesson JANUARY 4	We Belong to a Family	Our Fathers and Mothers	The Family	Unit 1 Faith	Preview and Class Organization	Class Organization— Preview of Course	Organization of Class
JANUARY 11	We Have Joy at Home	We Are Helpers	Mother and Father	Unit 1 Faith, "Thy Will Be Done"	What Is a Latter-day Saint	Elijah, the Humble	In Search of Truth
JANUARY 18	We Have Joy in Family Excursions	A Beautiful World	A Day in Our Family	Unit 1 Faith "In Things Not Seen"	Baptism—a Good Start	Elijah, the Courageous	Vision of Joseph Smith
JANUARY 25	We Have Joy in Family Worship	... Created All His Children	We Help Each Other	Unit 1 Faith with Work	The Holy Ghost A Precious Gift	Ahab, the Selfish	Waiting and Learning
FEBRUARY 1	Our Baby	Plans for Day and Light	We Do Things To Keep Healthy	Unit 2 We Are Baptized By One Having Authority	Faith Makes Us Strong	Elisha, the Faithful	Origin of the Book of Mormon
FEBRUARY 8	Other People's Babies	God Made the Night	We Are Kind to Pets	Unit 2 We are Baptized by Immersion	Repentance Makes Us Better	Naaman, the Leprous	Purpose and Mission of the Book of Mormon
FEBRUARY 15	Familiar Animal and Bird Babies	When Baby Jesus Was Born	A Place to Keep Our Things	Unit 2 He that Believeth and Is Baptized Shall Be Saved	Trusted—and We Are Happy	Jonah, the Willful	Restoration of the Priesthood
FEBRUARY 22	The Baby Jesus	When Jesus Was a Little Boy	We Are Thankful	Unit 3 Who is the Holy Ghost?	Truthful—and We Are Strong and Free	Amos, the Herdsmen	Organization of the Church
MARCH 1	Heavenly Father Tells Us What Is Wise for Us To Drink	Jesus Loved Little Children	How To Show Thankfulness	Unit 3 How Does the Holy Ghost Help Us?	Strong—through Self-control	Israel's Captivity and Review	How Our Church Spreads
MARCH 8	Heavenly Father Tells Us What Is Wise for Us To Eat	God Sent His Son	Our Family Has a Good Time	Unit 3 Receive Ye the Holy Ghost	Helpful—and Show Others the Way	Isaiah, the Statesman	The Church in Kirtland
MARCH 15	Heavenly Father Wants Us To Be Wise in Our Play	Heavenly Father Planned Families	We Are Happy	Unit 3 A Special Person	Peacemakers— and We Make Others Happy	Jeremiah, a Lowly Hero	The Church at Independence
MARCH 22	Heavenly Father Has Wisely Planned a Time for Us To Rest	Our Family Is a Happy Family	We Make Visitors Happy	Unit 4 We Have Been Given Right to Choose	Workers—and We Will Fill the World with Beauty	Daniel, the Courageous	The Saints in Northern Missouri
MARCH 29 (Easter)	Easter Is A Happy Day	Life And Death	Leaders Visit Our Homes	Unit 6 The Resurrection	Resurrection and Atonement*	Resurrection and Atonement*	Resurrection and Atonement*

*See January, 1959, Instructor for special lesson on the "Resurrection and Atonement."

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY COURSES

Church of Jesus Christ of Latter-day Saints

1st Quarter, 1959

Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 18: Christ's Ideals for Living	Course No. 20: Family Exaltation	Course No. 22: Teacher Training	Course No. 24: Parent and Child	Course No. 26: Gospel Ideals	Course No. 28: An Introduction to the Gospel
▼	▼	▼	▼	▼	▼	▼	▼
Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life in Ancient America	Course No. 19: The Articles of Faith	Course No. 21: Saviors on Mount Zion	Course No. 23: Teaching the Gospel	Course No. 25: Parent and Youth (First Year)	Course No. 27: An Introduction to the Gospel	Course No. 29: A Marvelous Work and a Wonder
15, 16	17, 18	19, 20, 21, 22	Genealogical Training—Adults	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine— Adults	Gospel Essentials— Adults
Eternal Progression	From Whom They Descended	Introduction	Introduction to the Course	Good Teaching Requires Analysis of the Subject	Preview and Organization	Preview and Class Organization	Preview and Organization
First Experience	Patterns of Personality	The Articles of Faith	In the Way of Happiness	Teaching with a Purpose	Parenthood	Our Field of Study	Position of the Church
We Continue the Course	Structure and Purpose of the Book of Mormon	The Articles of Faith (Continued)	Children of Our Father in Heaven	Teaching Ideas about Religious Behavior	Importance of Knowing the Facts	The Meaning and Value of Faith	Visit of Father and Son
Looking Forward	Lehi and His Family	The Prophet Joseph Smith	Grand Council in Heaven	Teaching about Inner Feelings of People	Importance of Knowing the Facts (Continued)	Religious Faith	Personality of Father and Son
God, Author of Eternal Progression	In the Valley of Lemuel	The Authenticity of Joseph Smith's Mission	Your Birth and Honorable Parentage	Teaching About Persons and Their Personal Qualities	Importance of Knowing the Facts (Continued)	God Lives	False Doctrines
God among Men	In the Valley of Lemuel (Continued)	The Godhead	Your Life and Mission	Teaching Ideas Involving the Physical World	Human Nature Can Be Improved	Three Persons in the Godhead	A Marvelous Work
Knowing God	In the Valley of Lemuel (Continued)	The Godhead (Continued)	Story of Your Life	Teaching Ideas Involving the Senses	Human Nature Can Be Improved (Continued)	The Nature of God	The Book of Mormon
Who Jesus Is	To the Land of Promise	The Godhead (Continued)	Your Life in Pictures	Teaching Abstract Ideas in the Gospel	Human Nature Can Be Improved (Continued)	God's Character	A Witness for Christ
Jesus, the Redeemer	In the Land of Promise	The Godhead (Continued)	Learning to Know Your Father	Memorization as a Means of Learning the Gospel	Human Nature Can Be Improved (Continued)	The Nature of Man	God Speaks
Priesthood	A Great Patriarch	Free Agency	The Life of Your Mother	Use a Plan in Teaching	The Nature of Obedience	The Purpose of Life	Bible Prophecies Fulfilled
Faith	Jacob	The Fall	Your Own Family	Members Study and Learn Outside of Class	The Nature of Obedience (Continued)	Review	Evidence of the Divinity . . .
Faith (Continued)	Lehi Instructed His Son Joseph and Others	The Atonement	Interviewing Grandparents	Tests Are Aids to Learning	The Nature of Obedience (Continued)	Man Is Free	Restoration of Priesthood
Resurrection	Resurrection and Atonement*	The Atonement (Continued)	Resurrection and Atonement*	Personal Supply of Teaching Materials	Resurrection and Atonement*	Resurrection and Atonement*	Resurrection and Atonement*

*See January, 1959, *Instructor* for special lesson on the "Resurrection and Atonement."

“A Love for Nature”

SELF-CONDEMNATION HURT

ON a long day's excursion outdoors, Henry David Thoreau and a companion caught some fish and proceeded to fry them over a fire which they built atop a stump, away from the tinder-dry forest floor.

Despite the precaution the dry

grass caught flame and wind quickly spread the fire. Thoreau called for help and joined in fighting the blaze.

Farmers, more concerned about destruction of property than lost beauty, blamed Thoreau for the blackened acres. Many of his Con-

cord, Massachusetts, neighbors shunned him.

But perhaps it was not their remarks behind his back that hurt Thoreau as much as his own feeling that he, the nature lover, had destroyed the woods that he loved the best.¹

HE WANTED TO KNOW

AS a boy, Dwight D. Eisenhower wanted to *know* about things. He wanted to know the exact names of trees, plants of all kinds, machinery parts, tools and other objects.

“If I were to say,” said his older brother, Edgar, “those flowers out there were Dutch iris, Dwight would go out and examine them. If he couldn't tell by that, he'd get out the books and look them up. His curiosity is inexhaustible. It always was.”²

“BLESS ALL THINGS”

“IT was quite incomprehensible to me — this was before I began going to school — why in my evening prayers I should pray for human beings only,” said Albert Schweitzer.

“So when my mother had prayed with me and had kissed me good night, I used to add silently a prayer that I had composed myself for all living creatures. It ran thus: ‘O, Heavenly Father, protect and bless all things that have breath; guard them from all evil and let them sleep in peace.’”³

LISTENING IN THE OUTDOORS

LOUIS BROMFIELD tells of the love his Great-Aunt Mattie had for the woods, streams, wild animals and birds. As a child she often spent whole days wandering through the swamp and woods of the Ohio frontier country.

Losing her sight at the age of 30, she was blind for more than 50 years. But this did not stop her from finding her way around the farm she knew so well before she lost her sight.

Sometimes she would ask the children to lead her to a more distant stream or pasture and ask them to come back for her later.

“She wanted to be left alone and at times, even as a child,” writes Bromfield, “you had the feeling that she had come there for a rendezvous and did not wish to be disturbed or spied upon. She would spend a whole afternoon listening to the sounds of fish jumping or birds singing or cattle lowing.”⁴

¹From *Thoreau*, by Henry Seidel Canby; Houghton Mifflin Company, Boston, 1939 pages 211, 212.

²From *Soldier of Democracy* by Kenneth S. Davis; Doubleday, Doran and Company, Incorporated, Garden City, New York, 1945; page 67.

³Quoted in *The World of Albert Schweitzer* by Eugene Exman; Harper and Brothers, New York City, New York, 1955; page 97.

⁴From *Pleasant Valley* by Louis Bromfield; Harper and Brothers, New York City, New York, 1945; pages 26, 27.

Let's Visit Temple Square

By Ramona W. Cannon

TEMPLE SQUARE is a ten-acre block in the heart of Salt Lake City. It is separated from the noisy traffic of the streets by a high, surrounding wall with a gate in each of the four sides. The city's streets are numbered from this point — north, south, east and west. With the charm and variety of its landscaping, the art of its monuments, the strength and nobility of its buildings, this "island of beauty" is a joy to behold. The Temple, illuminated at night to enhance details of the turrets and spires with their heavenward reach, draws awed comments on its beauty. More than a million visitors each year learn here of the Gospel, many cherishing the experience.

1. Tabernacle



The Tabernacle, a structure of astounding architecture on Temple Square, was not the first general meeting place of the Saints. Four days after the arrival of the first pioneer company, July 28, 1847, they gathered at the chosen Temple site. A bowery of brush and boughs was constructed — cooperatively — in two days, on the northeast corner of the square. It lasted two years, when a stronger one was built, seating 3,000 people. Approximately where the Assembly Hall now stands, a tabernacle was completed and then dedicated Apr. 6, 1851.

Twelve years later, in 1863, the present Tabernacle was commenced. All imported material was hauled by ox team from the Missouri River. The massive domed roof — once covered with pine shingles but now with metal — rested like an upside-down bowl on 44 buttresses of locally cut red sandstone masonry, nine feet thick. However, between the plastered ceiling and the roof is a 10-foot-thick network of latticed wooden arches, which span the width of the building and are graduated in height to contact and support the curved roof. For lack of nails, much of this framework was pinned together with large wooden dowels and tied with rawhide thongs. Large, many-paneled doors and windows fill in the spaces between buttresses.

The building measures 250x150 feet and is 80 feet high.

The Tabernacle, without the gallery, was completed in 1867. It seats 8,000 people, though 10,000 often crowd in. President Brigham Young, William H. Folsom and Henry Grow were the designers and architects of the building.

The Organ: Joseph H. Ridges brought from Australia an organ, built by himself, which was used in the first tabernacle. He was the chief figure in constructing the new organ for the new Tabernacle. He tested many woods for length, smoothness of grain and lack of knots. Finally, ox teams transported 300 miles from Pine Valley, near St. George in Southern Utah, the logs from which that great instrument was fashioned, especially the 32-ft. pipes. When the organ, incomplete, was first used in 1864, it had 700 pipes. When finished by Brother Ridges

about 1870, or later, it had 2,638 pipes. After a remodeling in 1948-49, there were more than 11,000 pipes. At first the organ was pumped by five men; later it was powered by a water wheel in the basement, using water from nearby City Creek, which ran just north of Temple Block. Since about 1900 it has been powered by electricity.

2. Salt Lake Temple

The Temple is one of the most noted buildings in western America. Here the most sacred ordinances of the Church are performed. They relate to the continuity of life from pre-existence, through candle-brief mortality to eternal post-existence. Temple rites are performed for both living and dead.

The Temple was commenced in 1853. Three to four yoke of oxen required from three to four days to reach the granite quarry in Little Cottonwood Canyon and then transport back to the building site one granite block at a time. Each stone was cut at the quarry to fit into its own niche in the Temple.

The foundation is 16 feet wide and 16 feet deep. Basement walls are nine feet thick and the upper walls six feet thick. The building is 186½ feet high, 118½ feet wide. The east center tower is 210 feet high, surmounted by a statue of the Angel Moroni 12 feet 5½ inches high and covered with gold leaf. The statue is the work of Cyrus E. Dallin, famed Utah-born sculptor.

The carved work inside the building is elegant. Craftsmen, through practical experience and spiritual inspiration, became artists. The paintings are beautiful and spiritually satisfying.

The Temple was designed by the pioneer architect, Truman O. Angell, under the direction of President Brigham Young.



3. Assembly Hall

Completed in 1882, the Assembly Hall, in the southwest corner of Temple Square, is 120 feet long by 68 feet wide and is of gray granite. It was constructed of materials left over from the building of the Tabernacle and Temple. A spired, semi-Gothic structure, it is used for local conferences and other religious and civic purposes.



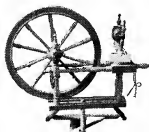
4. Bureau of Information

Just inside the south wall entrance gate is the Bureau of Information, a center for the many tourists who throng the square each year. Tours of the grounds begin and end here. These tours are conducted by guides who give their services without compensation.



5. Museum

The museum, a part of the Bureau of Information Building, contains many precious relics. Among them are some furniture of Joseph Smith's, the Nauvoo Temple bell, a console from the original organ, Indian mummies from southern Utah, the plow that turned over the first acre of land in Salt Lake Valley, the press of the first newspaper in Salt Lake Valley, and many other interesting exhibits.



6. Old House



In the southeast corner of Temple Square is the oldest house now standing in Salt Lake City. It was built of logs and was well chinked very soon after the arrival of the first pioneers in the fall of 1847.

It has a fireplace, a window on each of the longer sides of the cabin, and a charming hollowed log flower box attached to the outside of the front wall. It served as an office for Captain Howard Stansbury of the topographical engineers of the United States Army, who surveyed the Great Salt Lake during the winter of 1849-50.

7. Sea Gull Monument

In front of the Assembly Hall stands the Sea Gull Monument, a stately granite shaft atop which two large gulls are represented in flight. Around the base of the shaft are four bronze plaques, portraying the gull incident in Mormon history. Five thousand acres of grain, planted and irrigated in 1848, represented a hope of survival for the new settlement. Then came the crickets by the sky-blackening millions to devour the grain.

The Saints tried beating, drowning and burning the insects, but in vain. They prayed to God. Then the cries of gulls were heard. Were they to devour the rest of the grain? No. They devoured the crickets, disgorged and devoured again until the crickets were destroyed and a good part of the grain was saved.

The gull monument was sculptured by the late Mahonri Young, grandson of President Brigham Young.

8. Statue of Joseph Smith

Mahonri Young sculptured the statues of Joseph and Hyrum Smith. It is said that he was permitted to work on the statue of Joseph with the original death mask at his side. And he selected descendants of Hyrum Smith similar in physique to Joseph and Hyrum, to pose for the sculpturing of the bodies.

The Prophet holds a copy of the Book of Mormon. His hands are truthfully portrayed — strong working hands. His face is one of strength, spiritual fire and sweetness. The face is of one who could be stern and commanding or tender and sweet, as circumstances dictated. It is the face of a man of pride, yet of humility, with a spirit open to heavenly revelation and dependence upon God. It is the face of a man solitary with the loneliness of those who see where others see not and lead their fellow men from the tried, approved and routine ways of life into strange new areas of thought and practice.

On the side of this monument are carved some of the words of Joseph's inspirational teachings.

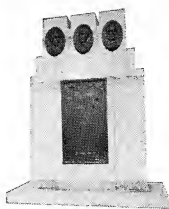
9. Statue of Hyrum Smith

Beneath the figure of Hyrum, Joseph's older brother and wise counselor, are carved words of those who truly appreciated him: Joseph, John Taylor and others. "I love him with that love which is stronger than death," Joseph had spoken of him.

Together these two brothers met death, and on Hyrum's monument is engraved, "In life they were not divided; in death they were not separated. In glory they are one."



10. Statue of the Three Witnesses



Avard Fairbanks is the sculptor. Three shafts of granite form themselves into a central shaft. This is symbolic of the Godhead or the presidency of the Church or the presidencies of the organizations in the Church.

At the top of each of the three shafts is a remarkable facial likeness of one of the witnesses, Oliver Cowdery, David Whitmer, Martin Harris. All are young, with strength, spiritual enlightenment and intelligence in their faces. Yet each one is strongly individualized.

Carved under the figures, is the testimony of the Three Witnesses. In the upper right corner, the angel is showing Joseph and the Three Witnesses the golden plates.

On the east side of the monument is a beautiful bas-relief of John the Revelator, looking directly at the figure of the Angel Moroni on the Temple, with the words of the Revelation lettered below, "And I saw another angel . . ."

11. Aaronic Priesthood Monument

In 1957, Avard Fairbanks completed the heroic-sized bronze monument of the resurrected John the Baptist conferring the Aaronic Priesthood on Joseph Smith and Oliver Cowdery, May 15, 1829, on the banks of the Susquehanna River. This monument stands to the north of the Tabernacle. It was dedicated Oct. 10, 1958. It is a deeply moving sculpture.



12. Handcart Pioneers Monument

This excellent sculpture by Torleif Knapfus, near the north wall of the Temple Grounds, depicts hardships of a pioneer family — one of many who trekked 1,400 miles from Iowa City to "the valley" a few years after the first pioneers came. "They toiled o'er frozen crest, o'er parching plain," reads a plaque on the monument (from Orson F. Whitney). The statuary shows the family's few possessions piled in the handcart, which the father is pulling, the little boy pushing.

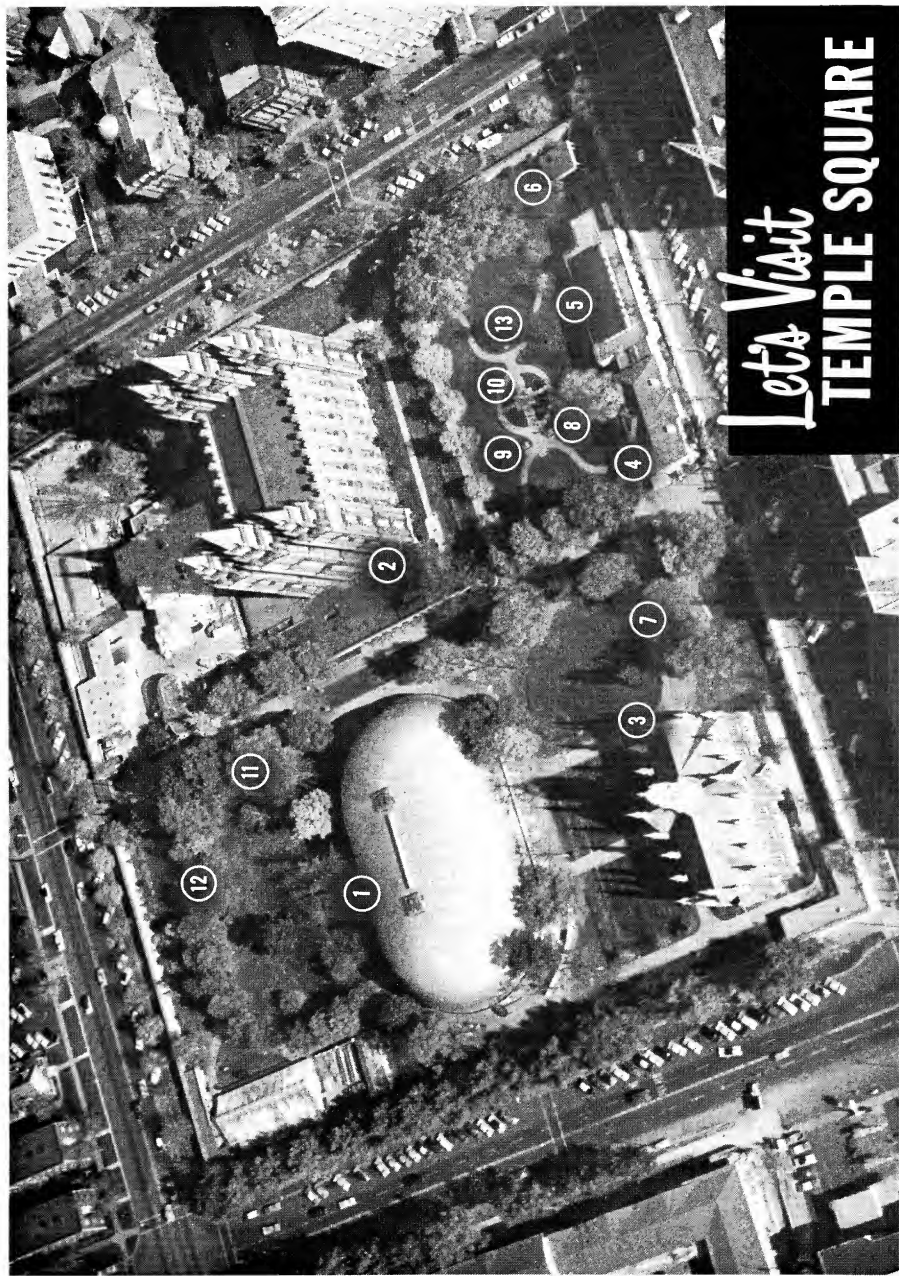
The mother is giving a hand to the pulling. At the moment, she is turned toward her baby riding in the two-wheeled cart, a look of tender solicitude on her face. One corner of the blanket has slipped over the cart. Various tools and utensils are poking out. The father's trousers are tattered.

On Temple Square, also, are greenhouses for the nurture of plants, a United States meridian line and a sundial, erected by the Beehive Girls, with the inscription, "Knowledge is sun of youth's bright day." Sundial location is (13) on the opposite map.

Temple Square is a lovely spiritual oasis in the heart of the stresses of so much practical living!

SPECIAL NOTICE:

A map of "Let's Visit Temple Square," approximately 2x3 feet in size, is available upon request at the editorial offices of *The Instructor*. Chart sells for \$1 postage prepaid. Reprints of the opposite map are three for 10 cents including postage.



Let's Visit TEMPLE SQUARE

Compiled by Wayne M. Carle.

Circled numbers show location of each point of interest described on preceding pages (351 and 352).

LAYOUT by Charles J. Jacobsen.



IN BUTCHART GARDENS
Rainbows now fill the pit.

Tears that Grew a Garden

"ISN'T this disgusting?" a matronly woman near us said to her companion. She was looking down at an empty pop bottle on the ground of this place which had been abandoned as a limestone quarry.

Besides being an unsightly, worked-out pit, it was next door to a cement plant.

But the woman was right. That pop bottle was as out of place in the pit as it would be on the living room floor when guests arrived. For the once ugly pit was now a sunken garden—actually one of four breathtaking wonderlands of flowers, shrubs and trees that comprise the famous Butchart Gardens near Victoria on Vancouver Island in Canada's British Columbia.

We felt a reverence as we entered the gardens today. They cover 25 acres. But as we caught the view of the cement plant's three tall smokestacks through the bordering pines, willows and other trees and plants from the far places of the earth, we kept reflecting on the woman who caused all this to be.

Her girlhood name was Jenny Foster Kennedy. She was born in Ontario. As a girl of 12, with cheeks as round and red as an apple, Jenny could outskate any boy in the neighborhood. When airplanes came, she jumped to the controls. She married a boy named Bob. He, more formal-

ly known as Robert Pim Butchart, became a leader in Canada's cement industry.

As young pioneers in cement-making, the Butcharts moved next to their plant near an ocean inlet some 13 miles from Victoria. Limestone for the plant was quarried from the pit near their home. One day as Jenny stood on the edge of the unsightly pit in the midst of the evergreen woods, she broke down in tears. To her it seemed "the grave of all earthly happiness." Later the quarry was abandoned.

But Jenny had been inspired with a thought. She, with Bob, would make of the pit a sunken garden. He agreed. Though neither had had experience as a landscape gardener, they worked happily together. They brought in soil. They planted shoots and seeds. The pit floor became a smooth carpet of grass. A fantasy of colorful blooms began lifting their heads all around. Ivies started to spill their leafy loveliness all over the bleak, bare stone pit walls.

The Butcharts' garden kept growing. It pushed out beyond the pit. Shrubs began coming from Japan and trees and plants and seeds from such distant places as England, Alaska and Tibet.

Jenny Butchart loved flowers. She loved people even more. She threw open the gates to her garden, and said to her friends, "Come in." That was in 1908. They came. They came back with their friends. All were welcome. The public was, too. People came in droves, and the gates remained open around the year. Portions of the gardens changed with the season: from tulips to zinnias to chrysanthemums and many others. Roses bloomed around the calendar. For over three decades no admission price was charged. There were no "don't" signs about picking flowers. "If someone felt like taking a flower from Butcharts' gardens, my husband and I would be the last to object," Jenny Butchart once said. She herself picked countless bouquets for friends, and she made it a point to seek out downcast visitors.

This great woman died at the age of 82 on a December day in 1950. At her request, the simple funeral

service followed in every possible detail that of her husband's a few years before. There were no flowers, except a lone spray.

When she died, more than 50,000 people were visiting her gardens every year. It is estimated now that more than half a million pictures are taken in the gardens annually, as people continue to stream through. We noticed in the register for a single day names from Jerusalem, Australia, Florida, Hawaii, England, Germany, Brooklyn, Iowa and many other places far and near.

It was a feast for the eyes to wander for several hours through well-groomed fields of flowers in a rainbow of colors. And the air smelled as if it had been raining cologne! We marveled at the gardens again at night when they became a floodlit fairyland.¹

But more stirring than all this was to feel the big, warm spirit of Jenny Butchart,² she who had shed tears at this place. They were tears of sorrow all right, but not of despair. With them she had grown

¹Spectacular lighting was installed in 1953 by Ian Ross, a Butchart grandson now operating the gardens.

²Little has been published on the life of Jenny K. Butchart. Much of the information for this sketch has been gleaned from articles appearing in the *Victoria Daily Times*, Jan. 30, 1932, Dec. 14, 1950, and June 25, 1953; *MacLean's Magazine*, Sept. 15, 1952, and from notes in the Victoria Public Library.

—Wendell J. Ashton.